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Rufus Jones—Spiritual Engineer

An Editorial

Quakers at Frontier

Rufus M. Jones

A Notable Birthday Party

Our "Elderly Statesmen" Honored

Too Much Tunnelvision

Leroy Purvis

From Outpost to Hub

A Winter Pilgrimage

Pacific School of Religion Calif.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

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IMAGINATIONS ARE QUICKENED BY GALA WEEK OF MEETINGS

Opening on January 22 with a week-end conference of the Fellowship Council in Washington, D. C., the Service Committee held an important series of meetings ending on Friday, January 28, with a farewell to Rufus M. Jones, who sailed for South Africa a few days later. The week of meetings brought to Washington and Philadelphia Friends from many parts of the country. Discussions were enlivened and imaginations quickened by the presence of Service workers brought in from the field.

The Peace Section met its Secretaries of the Institutes on International Relations and with several of the young people who are active in the field for the Student Peace Service. With the return of Ray Newton, as Secretary of the Section, more than fifty people met on Wednesday to consider the drift in present United States policies toward the use of military, diplomatic and economic pressure.

Deep concern was expressed that the Service Committee uphold principles of goodwill in contrast to coercion in international affairs. It was decided to recommend to the Service Committee that a delegation be appointed to call on President Roosevelt that Friends' principle of reconciliation be reiterated. The Section laid it upon the Service Committee to be much more active in cultivating a wider understanding of the principles of Christian pacifists.

Due to the pressure of summer enrollment at Duke University, it was announced that the Carolina Institute of International Relations has been transferred to the University of North Carolina. Its dates are June 13-22.

The Foreign Service Section appointed Allen D. Hole, Jr. and his wife, Helen Bell Hole, to serve as American Friends Service Committee representatives at the Paris Center. This was endorsed by the Service Committee at its sessions the following day. Allen Hole is a graduate of Earlham College and is now completing studies for his Ph. D. at Princeton University. He and his wife are former teachers at Westtown School; both speak fluent French and have a deep appreciation of French literature and culture. Their appointment is for one year with the expectation that they may remain longer in France.

Thomas R. Kelly, chairman of the Committee on the Orient, reported that at present there is no light on the question of sending a delegation to China. The Section approved letters of sympathy to Friends in China and Japan and encouraged the Committee to continue its study of the Oriental situation with the hope that positive steps can be taken to offset animosities.

About 135 people attended the sessions of the Social-Industrial Section on Thursday evening to hear reports from field workers. Winnifred Wencke and Alice Beaman described the health service in Logan, West Virginia, which is supported by mine owners and workers, and thus brings together opposing groups united in a common cause. The work of our Friendly Advisers in Eastern Ohio was made plain by Stanley Hamilton and Edwards Dickinson and their capable wives. This program of adult education in a mining community is in cooperation with the Federal Council of the Churches of Christ in America. Olive and David Day, Mary and Errol Peckham and Levinus Painter described the progress of the Friends homestead in Fayette County, Pennsylvania. Here fifty miners' families are being helped to return to the land. Homes are now in process of construction.

The Service Committee meeting on Friday afternoon crowded the large Fifteenth and Race Streets Meeting-house. The reports dealt with the relief work in Spain; the International Student House at Washington, D. C.; child feeding in Czechoslovakia, made possible through the negotiations of T. Corder Catchpool and Jaroslav Kose; Friends health service in Logan, West Virginia. Friends who spoke to the reports united in their emphasis upon the need to make manifest in all our efforts the underlying spiritual basis out of which service flowers. "It should never be forgotten that feeding children, rehabilitating coal miners, entertaining foreign students and promoting peace interests are of themselves unavailing unless illumined by the Spirit of Christ."

The "high water mark" of the week's experience was an address by Rufus M. Jones on Friday evening. He traced, with wit and simplicity, the spiritual forces that have played upon his life from boyhood. At seventy-five he looks back and finds life good, and in a spirit of youthful enthusiasm sets off on his latest adventure, a mission of goodwill and reconciliation to South Africa, with a special concern for students and for Friends meetings in the Dark Continent. He left as his valedictory a renewed call for Friends to seek deeper spiritual levels that they may indeed be equipped to take up the burden of the world's sufferings. For this, he has lived and worked that men and women may know the companionship of God and with Divine inspiration be released to serve their fellowmen.

DISTRESS DEEPENS IN SPAIN

Levi Hartzler and D. Parke Lantz, representing the Mennonites in the American Friends Service Committee relief work in Spain, were a Godsend to the weary band of American workers in Murcia. They arrived in November to find Esther Farquhar exhausted by six months of strenuous service. Most of the British nurses in the three children's hospitals were laid up with the flu and the terrible hunger that exists in Madrid was drawing away Eleanor Imbelli to pioneer new feeding work among the children. The two new workers were plunged immediately into the complicated details of feeding thousands of refugees. Before they had time to turn around they found themselves in complete charge of foreign relief efforts in southeastern Spain while Esther Farquhar left Spain for a much needed rest. The following passages, from a letter by Levi Hartzler, describe the plight of civilian war victims to whom food is literally a matter of life and death:

"Our great difficulty right now is the milk supply. We have been borrowing and shifting to keep things going for the last two weeks because our milk shipments are not getting through. The Gota de Leche (milk clinic for infants) at Almeria is on half rations this week in order to stretch their supply until Sunday. . . . I saw more real want in Almeria than I have seen anywhere in Spain, and we are the only organization working there.

"It was a disappointment not to see Dan West when he stopped through here. He brought some of the suitcases along down with him on the lorry from Valencia and gave out the first one at the hospital. From what I hear, the expression on the face of the child who received it was worth all the time and money spent in preparing the case. The small son of Mr. Aguilera, head of our Almacen, was crying this afternoon because he was afraid he would not get a suitcase.

"Yesterday Mr. Aguilera brought a little girl of about four years into the office. They had just dressed her in a new outfit. He said she was from Teruel, and had no one to look after her, and had scarcely any clothes. His daughter found her in one of the hospitals here. She was so pleased with her new clothes and was continually rubbing her hands over them to be sure they were real. When I asked her if they were all right she flashed a bright smile. Poor child, all alone in the world!"

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Rufus Jones—Spiritual Engineer

WITH Rufus Jones out of the country and on the high seas enroute to South Africa, we take this opportunity of saying what we think of him. The recent celebration of his seventy-fifth birthday anniversary offers us the occasion.

It is not an easy thing to do to stand off and look at Rufus objectively, for purpose of impartial appraisal. Indeed, it is an impossible thing and we shall not attempt it. Rufus is so much one of us, albeit the exemplar of American Quakerism, and we have all come to take him so much for granted, that it is hard to detach him from us sufficiently to see him in proper perspective. Rufus is no pedestal person who lends himself to the upward gaze of awe and adoration. His sizable feet stick too closely to the solid earth for any such thing as that.

Not many days ago there came to the editorial desk a beautifully-printed volume published by the American Society of Mechanical Engineers. It presented a forum discussion in commemoration of the career and achievements of George Westinghouse. The foreword of the book opened with this significant admission: "The engineer is on the defensive in justifying his work and in establishing himself as a constructive element in civilization and a driving force in providing for the well-being of mankind." In the concluding paragraph of the book, we found these words: "It must be admitted that the great task of our day and generation lies more in the field of morals and even religion, if you will, than in the field of engineering and economics, narrowly conceived."

Herein, out of the mouths of engineers and scientists, we come at once upon the significance of the life of Rufus Jones to our times. He is one of the great spiritual engineers of his generation, making his invaluable contribution just where it is needed most—in the realm of the spirit. Not that he in any sense decries the achievements of the industrial age which have wrought so marvelously for the benefit of man. He would join in the final words of this commemorative volume: "Most of us believe that the great engineering victories of men like Westinghouse constitute a blazing challenge to us to build a social order which is able to incorporate in itself all these blessings, while safeguarding the finest values that inhere in the human spirit."

First of all, Rufus Jones is a Friend—birthright and convinced. At the recognition dinner in Philadelphia the other evening he told his hearers that when a young man he definitely decided that his major business in life should be that of being a Quaker. This was to be his vocation—the focus of all his varied interests. Everything was subsidiary to this ruling purpose. This was no idle resolution. In his farewell talk to the Service Committee group three evenings later, he said that he had always lived as in the very presence of the divine observer at his side, and so living, he had never consciously made a decision that was not in the mind of Christ and the inner witness. He thus became the embodiment, subject to a degree of the human frailty common to us all, of the Christian and Quaker ideals he has so finely interpreted and espoused. Through all the years he has been both the teacher and inspirer of Friends. He has made us want to be the kind of Christian and Friend he has portrayed in word and pen—and in action. We have accepted him as mentor and guide. To the extent that American Quakerism has been given fresh vision and a renewed sense of mission, it is largely indebted to the spiritual engineering of Rufus M. Jones.

His immeasurable service in this respect has been twofold and of the very essence of Quakerism. In the first place he has always emphasized the spiritual interpretation of life and has stressed the inner realities of religion as realized in mystical experience—in the immediate awareness of God and the inward Christ. This he has done in the years of his editorship of THE AMERICAN FRIEND, in his long career as teacher, through preaching and public address, and through the forty or more books of which he is author.

In the second place, as in the case of George Fox and the Friendly succession, his mystical experience has flowered in action. In his own words applied to them, he has put religion into life and made it march. He has thus proved to be a Christian statesman as well as a spiritual prophet. Few political statesmen anywhere in the world within the past twenty years have anything constructive to their credit at all comparable to the work of the American Friends Service Committee, in which Rufus Jones has been the leader.

If Rufus has inspired his thousands among

Friends, he has inspired his tens and his hundreds of thousands in the world of seekers at large. He belongs not only to our small group, but to the much wider fellowship of those in other churches and those without church affiliations who have been helped by him to sense "the soul's invincible surmise." He is widely recognized as one of the major prophets of our day.

So much for Rufus in the large. As a matter of fact we find no other way in which to consider him. Even in personal habit and detail, he is inevitably in the large. There is a certain expansiveness about him that is—well, it is just Rufus. That characteristic stride of his denotes the man who is on his way and knows his destination. He has a naive assurance—in others it would be accounted egotism—whereby during the war he would go down to Washington, enter the precincts of some official bigwig he wanted to see, and with the words, "I'm Rufus Jones," brush aside the gaping guards and stalk directly into the presence of the high and mighty. He has the big way with him. His stories are big and his humor is robust. In others his unquenchable enthusiasm would be called exaggeration. He has the abounding energy, the vividness of imagination that bespeak the untrammeled spirit.

At his big birthday party, Rufus accounted it to be the miracle of his life that he is blest with such a multitude of friends scattered all over the world. It is no miracle at all. How could it be otherwise with one who has such a great capacity for friendliness? He has given the world the best he has—in friendship—and its best comes back to him.

Whether seventy-five or eighty-five and going on ninety, Rufus Jones could never think of retiring, of letting up. In his farewell talk he said that life is done when there is no more expectation. He spoke of the old man trudging along the road who declined a ride, explaining, "No use, I ain't goin' nowhere." Rufus will always be going somewhere—in space and in spirit—and fully expecting something to happen when he gets there. In this spirit of concern and expectation he now goes to Africa as an ambassador of the spirit. When that mission is accomplished there will be others that call, and still others. Thus does he express the expectant, triumphant life he has so ably interpreted. May we emulate as well as love him.

Quakers at the Frontier

By Rufus M. Jones

An Address given at a meeting of the Fellowship Council at Washington, D. C., on January 22.

THE greatest problem of the Roman Empire was the problem of the frontier. There was always a dim, unsolved mystery in the beyond, with which Rome never knew how to deal. It is, too, a fact of our Quaker history that we have not handled our frontier problem very well.

In 1655, George Fox wrote an epistle, in which he said: "Friends, in the power of the Lord go forth and gather with it into the fold, and spread the Name and Truth of the Lord abroad, and in His service be diligent, and for His Truth be valiant on the earth and for His name's sake. . . . Walk in the power of the Lord, that in places where ye come, ye may season them and be all of a good savour in the hearts of all." That epistle very well expresses the missionary spirit and the expectant attitude of victory, which characterized the first period of Quakerism. This man had vision, and the hope of the spiritual conquest of the world in his heart.

Like a New Chapter of Pentecost

The missionary call is a recurrent note in his epistles. "Sound, sound the trumpet abroad, ye valiant soldiers of Christ in His Kingdom." . . . "Stir abroad, whilst the door is open and the Light shineth." . . . "Keep atop of the world." Once more, he says: "Dwell in the power of God and stand in it, which comprehends the whole world, that through it, ye may answer the witness of God in every one. . . . Dwell in God's power and wisdom and life through which you will feel the preciousness and weight of Truth, which is now going over all the world."

An epistle issued by the General Meeting held at Skipton in 1660, speaks of "the great work and service of the Lord beyond the seas, in several parts and regions, as Germany, America, and many other lands and places, as Florence, Mantua, Palatine, Tuscany, Italy, Rome, Turkey, Jerusalem, France, Geneva, Norway, Barbados, Bermuda, Antigua, Jamaica, Surinam, Newfoundland, through all which Friends have passed in the service of the Lord, and divers other countries, islands, places and nations, and among many nations of the Indians." It reads like a new chapter of Pentecost. The next year after this epistle was written, three Quakers started out to plant the seed of God in China.

The Woodhouse Brings Quaker Argonauts

There are in colonial annals few voyages to parallel the cruise of the ship *Woodhouse*, built and sailed by Robert Fowler. It brought over eleven Quaker "Argonauts," who are the founders of American Quakerism. Christopher Holder was their chief. They planted a row of meetings on Long Island. They gathered the groups, which formed the meetings in Newport, Sandwich, Salem, and Lynn, and they prepared the way for the great succession that followed. New England Yearly Meeting began with a large attendance, four years after the landing of the *Woodhouse* in 1657—so large that the authorities in Boston were alarmed for fear the Quakers were organizing to attack and burn the city of Boston.

Barbados was at this time the largest and most successful English colony on this side of the Atlantic. It was the distributing center of Quakerism in the early missionary years. Most of our Quaker founders, except the *Woodhouse* apostles, came to us from Barbados, which the early Friends called "the nursery of Truth."

Heyday of Quakers in America

But the greatest propagating event in our American Quaker history was the visit of George Fox in 1671-73. He traversed the Atlantic Coast regions from Albemarle Sound in the Carolinas to Newport, Rhode Island., visiting old meetings and building new ones. It gave a strik-

ing influence and prestige to the Quaker movement. It added many members to the Society, and it resulted indirectly in the purchase of New Jersey by the Quakers and in the launching of the "holy experiment" in Pennsylvania, and a great extension of Quakerism in the Carolinas. When George Fox died in 1691, Quakers formed half of the population of Newport. They were a majority in the south Narragansett shore of Rhode Island. There were three thousand in the pilgrim father section of Massachusetts. They formed a third of the population of the Piscataqua region of Maine and New Hampshire. They held the government of Rhode Island. They owned New Jersey and Pennsylvania. They were a prominent factor on Long Island, in Maryland, Virginia and the Carolinas. It looked as though this "Seed of God" as they called it, was to be a unique, if not a dominant feature of the religious life of America. There were half as many Friends in the world when Fox died as there are now, almost certainly more Quakers than Puritans. William Wade Hinshaw in his study of Quaker Genealogy estimates that there are now in the United States forty million persons descended from Quaker ancestors. Think what might have happened if we had had the right technique of nurture!

The promise of the early years failed and the expectation was not realized. The expanding movement met a check. It stopped expanding, slowed down, and we became in numbers, though not in quality, "a feeble folk" like the "conies." Why did the Quaker movement fail to "move" and become static, while John Wesley's message was sweeping across the world and rolling up its immense following? There are about eight million Methodists in America today and a similar number of Baptists, and less than 100,000 Friends. It is odd!

Hampered by Controversy and Division

Our tendency to separate, to divide into exclusive branches, has terribly hampered us. Consider the Perrot division, the Wilkinson-Story separation, the Keithian separation, Shackleton-Hancock-Barnard division at the end of the eighteenth century. Then the Hicksite separation, the Beaconite separation, the Wilburite-Gurneyite separations, and the splits between conservatives and progressives, though it was always difficult to see which was progressive. And finally the controversy between liberals and fundamentalists, between pastoral Friends and "basis of silence Friends,"—all a very long story of tragedy and in the main of defeat.

These bitter controversies have always marred the beauty of the name we bear, "Friends." George Fox had written, "Dear Friends, let wisdom guide you in patience, and do not strive, but dwell in the power of the Lord God that can bear and suffer all things. Make no strife, but live in that which makes for peace and love and life." That is easy to say, but it has been hard to practice!

Our Major Weakness

But our major weakness has been our own failure to grasp the significance of our central message and mission, to see it in its historical setting, and to give it expanding interpretation to meet the growing thought of the world. The central message quickly hardened into a few constantly repeated phrases. They had once been alive and vital with the faith and experiences of men and women, who defied prisons and gallows, but they became words, words, words. I knew them all by heart before I was ten years old. I heard them a thousand times while I was still a boy. Failing to unfold, expand, and freshly interpret its central principles, the Society was always in danger of being swept from its true line of march by foreign currents which beat upon it. The wave of Quietism, which came soon after the death of Fox and lasted for a hundred and fifty years, profoundly altered the Society, and changed it from a body of apostolic missionaries to a *peculiar people*, building its own hedges and fences and guarding itself from the incursion of the world. It became mainly concerned in saving and protecting itself.

Churches That Met Frontier Problems

It will be interesting to note what was happening during this one hundred fifty years at the frontier of the western-moving American life. It was there at the ever-changing frontier that the Methodists, the Baptists and the Presbyterians piled up their growing membership. The numerical strength or weakness of our American types of Christianity has been revealed by the way they met the frontier situation. The greatest task the American churches faced for the fifty years following their independence was that of building new religious communities out of the ever-shifting frontier. The Methodists, Baptists and Presbyterians developed a technique for dealing with frontier life and through it they grew in numbers. The Episcopalians, Congregationalists and Quakers failed to work out a technique to meet the new situation and remained relatively small in numbers, while these three other denominations were enormously expanding.

As fast as the long wavering line of settlers from Georgia to western New York moved west to build new homes and conquer the forests, these great church builders went with them, won them from their rough, unsettled life to membership in the church, and to ways of religious nurture.

Peter Cartwright, Sky Pilot Extraordinary

Peter Cartwright was perhaps the greatest of the frontier Methodist preachers. Let me read a few words from his diary. He was circuit rider and church builder in Kentucky, Tennessee, Ohio, Indiana, and Illinois. "A Methodist preacher in those days," he wrote, "when he felt that God had called him to preach, instead of hunting up a college or a biblical institute, hunted up a hardy pony or a horse and some traveling apparatus and with his library always at hand, namely, Bible, Hymn Book, and Discipline, he started, and with a text that never wore out or grew stale, he cried, 'Behold the Lamb of God, that taketh away the sins of the world!' In this way he went through storms of wind, hail, snow and rain; climbed hills and mountains, traversed valleys, plunged through swamps, swam swollen streams, lay out all night—wet, cold, weary and hungry; held his horse by the bridle all night or tied him to a limb, slept with his saddle bags for a pillow, an old big coat for a blanket, if he had any, for a covering. Often he slept in dirty cabins, on earthen floors, before the fire; ate roasting ears for bread, drank buttermilk for coffee or sage tea for imperial; took with a hearty zest, deer or bear meat, or wild turkey for breakfast, dinner and supper—if he could get it."

In the middle of his career Cartwright held a great meeting in Nashville, Tennessee. As he announced his text: "What shall it profit a man if he gain the whole world and lose his soul?", Andrew Jackson walked down the aisle but could find no seat. Some one pulled Cartwright's coat-tail and whispered, "General Jackson has just come in." The minister shouted, "Who is General Jackson? If he doesn't get his soul converted God will damn him as quick as though he were a Guinea Nigger." Jackson invited him home to dinner.

Frontier Quakerism too Self-centered

In this same period there took place a vast migration of Friends from the Carolinas, Virginia, Pennsylvania, New Jersey, and other eastern meetings to the West.

There are four Salems in the West, named after Salem, New Jersey. But as this trek moved on, it thought primarily of preserving the old-time type of a peculiar people, not of the spiritual conquest of the frontier. It built new meetings to be sure, but mainly out of existing Quaker families. The new Monthly Meetings were as busy as the old ones had been with the work of guarding plainness of dress and speech and eliminating offenders. Redstone Monthly Meeting on the Monongahela disowned 104 of its members in the eighteen years between 1793 and 1811 for marrying contrary to Discipline. In that same period forty members were disowned for fornication, which indicates that the manners of the frontier invaded the flock. It means, too, that there was very little being done to spiritualize the existing group. They needed uplift and a message of inspiration and guidance in the way of life. They very seldom had it given.

Here is an ominious minute from Bolton Monthly Meeting in New England in 1789: "Queries were read and answered. Nothing to remark, only some drowsiness, which we hope will be guarded against." But it is a safe guess that it wasn't guarded against!

Tragic Limitations of Our Ministry

There are ominous evidences that the Quaker ministry was failing to meet the staggering crisis of the frontier. The quietist theory, that no message or word of prayer could be spoken in public unless there was a special divine moving for it and words were given from above for the message, tended to reduce ministry to a single type and confine it to persons of a peculiar psychological bent. Ministry became rythmic, raphsodical, largely expressed in scriptural phrases. It was often inspiring to deeply spiritual, seasoned Friends, but it was not adapted to frontier audiences. It did not edify or construct unprepared groups. It lacked thought content, it discounted human faculties. It did not deal with the issues of life, which confronted the new settler. It made them wonder, as it made me wonder as a boy, why, if God gave the message to the speaker, he gave such odd, queer ones.

What was needed in these border regions was not a mysterious oracle, uttering a message which had not come out of his own life and experience and was foreign to the experience of his hearers. They needed a wise, understanding leader, who had sounded the depths of life, who was a statesman-prophet, and whose words gave them guidance and a lift in the midst of their heavy burdens and problems. The most agonizing feature of this ministry was the fact that the visiting ministers in the frontier period were so often shut-up to silence. They made great sacrifices to go out to visit the scattered seed and to hold appointed meetings among the new settlers, who needed inspiration and fortification and a lift to meet the difficult problems of life, but again and again the visiting minister would sit two hours in silence, utterly sterile, and close the meeting without a word spoken.

Golden Opportunities Lost in Silence

Thomas Scattergood went over the Alleghenies when new settlements were forming along the rivers in western Pennsylvania, appointed meetings among these spiritually hungry pioneers and for weeks at a time sat stripped with not a word to say. Job Scott, who in depth and range was one of the greatest Quaker figures of this period, had many such experiences. Here is William Williams' account of a visit to Waynesville, Ohio in 1807: "This was a day of deep exercise to my mind; yet through a few plain remarks in the meeting for discipline, I found some relief."

Joshua Evans of New Jersey visited a great many frontiers, not only in the West, but in new regions of Maine. He traveled in a state of discouragement. He felt that settlers going west were moving for the sake of this world's treasure; were going from better to worse. Instead of bringing inspiration and refreshment, he pointed out their weaknesses or sat with them in silence and hoped that it was "a profitable season."

Hugh Judge of Pennsylvania was a frequent traveler. He held meetings along the frontier. "In several of these meetings I was silent, believing it was rightly ordered of the Lord." It was better no doubt to be silent than to speak unfitting words. But it does not appear like an apostolic method of spreading truth in perplexed and difficult regions.

The greatest of all the itinerant ministers on the frontier in the earlier period before the great migration, was John Griffith. He was born in Wales, moved to Pennsylvania, but finally settled in England. He was one of the leaders in the revival and expansion of Quaker Discipline in the middle of the eighteenth century. He was a dedicated Quaker, simple and humble. For forty years he gave himself to the Society of Friends. In 1765 he came to the American colonies for an extensive religious visit, covering the entire Quaker heritage. He held many meetings on the fringes of civilization, where spiritual life ran low. We know what George Fox would have done with this frontier situation. Griffith was often equal to the situation. But there are many entries like this: "The people seemed full of expectation from one who had come so far, but it pleased the great Master, without whose gracious aid the poor servant can do nothing to advantage, to shut me wholly up to the ministry." Again he says, "We had a meeting to which great numbers came who rarely attended a place of worship. They came out of curiosity, expecting something, but it was my duty in this large meeting to sit in silence." One wonders what might have happened in that meeting, if a great message had flowed out of that man's soul.

Fatal Lack of Creative Leadership

This picture, of course, is not quite accurate or fair. These visiting ministers rendered a notable service. They visited families. They strengthened Quaker communities. They occasionally gave a powerful address. But what was needed was a constant constructive, creative intepretation of the message and way of life, the penetration of these new communities with the spirit and power of Quaker ideals and that triumphant faith, which built the Society in George Fox's day.

Well, just at the moment when there ought to have been a great harvest for the Society of Friends, there were very few who possessed creative, constructive leadership, and who knew how to interpret in fresh ways the message and mission of the Quaker movement. David Sands of Long Island was a striking exception and carried Quakerism into new fields in Maine.

Influence of Evangelical Movement

When this quietist type of Quakerism was plainly revealing its inadequacy for the new time, and was failing either to conquer new territory or to hold the youth in the old meetings, there came another outside influence of a transforming sort. It was the powerful evangelical movement, coming in the form of great revival meetings. It shook neighborhoods awake. It brought, in every region where it came, hosts of converts, who in large numbers joined the Quaker meeting nearest at hand. The theology of the revival was strongly Calvinistic, or at its best, Wesleyan. The new converts had no Quaker background. They had found their new life along a line of thought which was in sharp contrast with the experience of George Fox, and still more in contrast with Quietist

Quakerism of the time. It would have needed a genius of high order, a creative leader of the first rank to have blended the new and the old and to have wrought out a renewed and revitalized Quakerism, which conserved all that was essential to the original principle and yet adapted to the needs of the new epoch. There was no such genius, no such leader. There was a powerful tension, but very little comprehension of the issues involved. Once more an invading influence altered the line of march and produced a new type of Quakerism, quite unlike the original type and still less like the quietist type of the eighteenth and early nineteenth centuries.

A Setting or Rising Sun for Friends?

Well, as we approach the tercentenary of the beginning of this Quaker stream, ten years from now, does it look as though we were coming to a terminus, as though the days of vital expansion were nearly over? At the close of the Convention which drafted the Constitution of the United States, Benjamin Franklin arose and pointed to a picture of the sun painted on the chair in which George Washington sat and said: "Mr. President, all through the stormy days of these sessions I have been looking at the picture of the sun on the back of your chair, and I have wondered whether it was a rising sun or a setting sun. Now I know that it is a rising sun." All through the days of the World Conference, I wondered whether the Quaker sun was a rising sun or a setting sun. It was a great and stimulating occasion. But our destiny is not to be settled in World Conferences. It is being settled in the local meetings of ours scattered across the continent, like little islands surrounded by a sea of people who hardly notice our existence.

If we are to be a continuing movement, if we are to have a new era of spiritual influence in this difficult world of bombing planes and pagan revivals, we must take our mission much more seriously, and we must give our message more intelligently, and we must make these little Quaker islands better centers for the export of our spiritual commodities. The issue is being settled in these little meetings, which dot our broad land.

The Peculiar Task for Our Generation

I want to see our divisions come to an end, I want to see us make the necessary sacrifices to live and work together and then I want to see us create the type of Quakerism this period of human history needs for its true spiritual life. If we die out it will be our own fault. The Christian world at large wants us to live, God wants us to live, but we shall not live unless we have a greater will to live.

We are passing through a crisis more momentous with destiny and more significant in its testing of faith than was the period of the Renaissance or the Reformation, or the period when Quakerism was born. Our generation has on its hands labors that make those of Hercules seem ordinary. Our own peculiar task is to create and maintain a deepened and vitalized type of worship, an effective ministry of interpretation, a transformed method of spiritual nurture for children and youth, and a sense of consciousness of mission and service to the world. Unless we can do that, our days are numbered, and we shall be listed among the "lost causes."

A Notable Birthday Party

Rufus Jones and "Elderly Statesmen" Honored

IT IS three quarters of a century down and one to go for Rufus M. Jones. For the love they bear for him, and in recognition of what he means to the Society of Friends in this and other countries, Friends in the Philadelphia area said, "Come now, let us do Rufus honor—and give ourselves a good dinner in the honoring." Those so speaking were members of the Friends Social Union, an organization of men Friends of the two Philadelphia Yearly Meetings, who come together twice a year to eat and to make merry and to talk of many things. The Union comprises three hundred "Archers and Racers" in about equal number and eight composite Friends referred to as "united brethren."

That the occasion might be properly and impressively cumulative, in accordance with the law of suspense (we assume there is such a law), five other Quaker luminaries were named for preliminary acclaim: two Archers—John Henry Bartlett and William B. Harvey, and three Racers—William C. Biddle, Jesse H. Holmes and Charles F. Jenkins. The evening program demonstrated that these "lower lights" burn as long and as faithfully, if hardly so brilliantly, as the evening star of the occasion.

It was some party! Women Friends were included as guests, and four hundred persons were present, taxing the capacity of the Down Town Club in the Public Ledger Building. The "best ye breed" in Quaker stock, preferred, was there, along with several mavericks from the western range, including the writer. As one of those who "also spoke," we were at the long speakers' table (long modifying speakers as well as table) and were accorded the rare privilege of sitting between two such choice Friends as Agnes L. Tierney and William I. Hull.

Entirely pacific as were the setting and circumstances of this gala party, in contrast to the "sound of revelry" on a historic occasion in Europe more than a century ago, through our mind persistently ran the lines:

> And the Quaker "capital had gathered then
> Her beauty and her chivalry, and bright
> The lamps shone o'er fair women and brave men."

As toastmaster, Stanley R. Yarnall more than graced the occasion, resourcefully gaining the attention of the talkative diners by demonstrating "the break-up of China." In praise of the guests of honor, he spoke appreciatively of their steadfastness, of their willingness to go the second mile in service—the service of the amateur—working on committees and boards and serving as counsellors, none losing the common touch, until they had come to be recognized as "elderly statesmen" of our Society.

Biographer for J. Henry Bartlett was Walter W. Haviland, who characterized the Quaker educator and editor as an "Elder by birth!—almost." Of the same age as Rufus Jones, Henry was nominated for "the seventy-fifth degree of universal and accepted Friend." The "Sage and First Citizen of Tuckerton," in replying, stressed reverence for the past in the lessons it offers for the present and future.

William C. Biddle, who is treasurer of so many boards he doesn't know what to do, was cleverly presented by Richmond P. Miller as "Willie the Pooh." Introduced by the toastmaster as "true Christian gentleman, friend of the young and son of encouragement," William demonstrated his versatility and his virtuosity, by composing and singing, with the aid of William Eves, a ditty in honor of Rufus Jones.

William B. Harvey, Nestor of the

Fourth and Arch precincts, was wittily interpreted by Agnes Tierney in a "rhymed revelation" of his public life. "Investigation to date," she explained, "has discovered no traces of private life." Of the many stanzas, all apropos, we offer a few samples:

On "prayer" and "punishment" and "peace"
He writes with marked ability;
To hourly meetings without cease,
He leaps with rare agility.

Sound Quaker books he puts on sale—
Jones, Braithwaite, Penn and Fox:
Please patronize—you will not fail
To find them Orthodox.

He dotes upon the Mennonites,
Schwenkfelders are his pals,
In Dunkards too, his soul delights,
He plots their joint cabals.

Modestly acknowledging the versified tribute, William B. responded in serious vein, noting with satisfaction the growing cooperation among Friends—and among Christian people generally.

Voluble, eloquent Jesse Holmes was absent because of his much speaking, being away on a lecture tour. His sponsor, J. Russell Hayes, made it unanimous by being in Florida, but sent a poem in appreciation of this troublesome, provocative Quaker who so persistently disturbs the peace—and more power to him!

Charles F. Jenkins, Adonis of the Quaker notables, publisher, historian, author and genial gentleman, was rhythmically reviewed by Claude C. Smith. Charles, while graciously accepting the honor accorded him, did not wish to be judged, in age, by the august company he kept.

By this time rhymes were running all over the place like spring freshets, and now came one Edward W. Evans, who raised the freshets to a flood in a hilarious skit entitled, "The Walrus and the Carpenter Look the Quakers Over." We can't forbear reproducing some of it as follows:

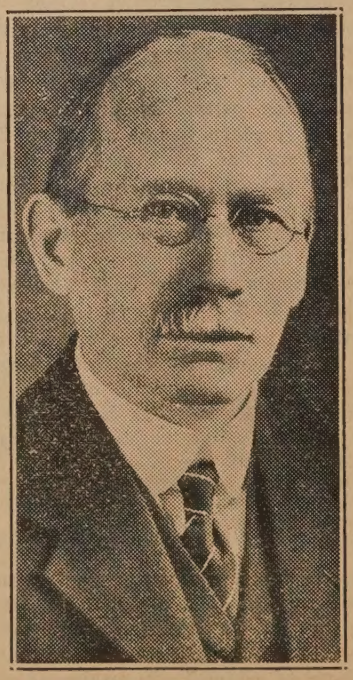
The Walrus and the Carpenter were strolling down the street;
They watched the Quakers gathering for their annual spring meet;
The Walrus said: "The weather is quite dampish for the feet.
If they should hold their meeting somewhat later in the year,
Do you suppose," the Walrus said, "the weather might be clear?"
"I doubt it," said the Carpenter, and shed another tear.

"Each year within the Quaker breast the herding instinct springs,
And when the mournful month of March the rainy season brings,
They know the time has come once more to talk of many things.
Then for the annual gathering they carefully prepare;
Tune up their rusty vocal cords; their gas tanks they repair,
Lubricate their larynxes, and fill their lungs with air.
"They say: 'Let nations live in peace; away with gun and saber;
Be honest in your dealings; and each one love his neighbor.'
But they lack enthusiasm when you mention rights of labor."
The Carpenter said: "Tell me, please, if I am not correct
In thinking that the Quakers are a people most elect."
"That is, indeed," the Walrus said, "what they, themselves, suspect."

"Oh, Quakers, come and walk with us, the Walrus did beseech;
"A pleasant walk, a pleasant talk, using the Quaker speech;
With 'thee' and 'thou' to me and him your doctrines you shall teach."
The oldest Quaker stroked his chin, but did not stir his bones.
He eyed the Walrus kindly, but said in solemn tones:
"We never go to walk unless advised to by Friend Jones."

"But who is Jones?" the Carpenter exclaimed, perplexed sore,
"It seems to me, sometime, somewhere, I've heard that name before;
And yet it doesn't register — a fact which I deplore."
"Your question," said his walrus friend, "your ignorance exposes.
The gentleman alluded to, he is the Quaker Moses,
And to the Quaker Promised Land, he leads them—by their noses.
They rejoice to have him guide them on their spiritual hike,
And they sing a song about him as they march along the pike.
Perhaps you'd care to hear it; I'll sing it if you like."

With this as an introduction, there followed a stirring epic of the leadership and labors of Rufus, of which the following lines are fairly representative:



RUFUS M. JONES

Thru this sinful world he leads 'em,
And with righteousness he feeds 'em,
And exhorts 'em not to listen to the Devil's subtle tones:
But his spiritual stride,
Like his physical, is wide,
And it cannot be denied
That the Quakers sometimes pant a bit in keeping up with Jones.
You can hear their pants and groans,
And the creaking of their bones,
Trying to keep up with Jones.

With a hospitable grin,
He would welcome others in,
To be members in the wider Quaker fellowship.
His outreach has no ends;
It includes friends of Friends,
And the friends of friends of Friends,
If a chap just looks at Rufus he won't let the fellow slip.
Quakerism is his ship,
On a world-inclusive trip,
And he wants to make her rip.

He has got a book machine;
It's the finest ever seen;
It's an automatic thing that only needs a little fillin'.
From his thoughts he takes the stopper,
Pours ideas in the hopper,
Turns the crank at speed improper,
And Elizabeth, she grabs the books and shoots 'em to MacMillan.
Elizabeth is always willin',
Though the pace is simply killin'.

So the Quakers, they all say:
"We are strong for R. M. J.,
For he helps to raise our natures from the level of the brute.
Let us praise him in our speech;
He's the pebble on our beach;
On our fruit tree he's the peach";
So, Rufus, we salute thee with a rousing big salute.
Just as loud as we can toot,
Here's a rousing big salute.

This was not only a party but a surprise party, and now came the surprise. With appropriate words, Howard H. Brinton, the initiator and editor of the volume, presented to Rufus a copy of a new book, "Children of Light," fresh from the MacMillan press, written by fifteen Friends in this country and the British Isles in honor of him whom they had followed gladly. The book proved a very surprise in fact for, strange as it may seem, not until the very day had Rufus had an inkling of the recognition volume which had been months in preparation. Perhaps Rufus is not quite so omniscient after all!

As the last of the preliminary speakers, the Editor of THE AMERICAN FRIEND was asked to give expression of what Rufus has meant to American and world Quakerism.

It was well past Rufus' bedtime when he finally took the floor, but that worried nobody but him and he didn't seem to mind overmuch. Repeating the delightful paradox, "The sweetest memories of life are the recollections of things forgotten," he turned to reminiscence. He has many things to be thankful for, he said, and most of all because he was born at just the right time for making his own contribution to life, and be-

(Continued to page 79)

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A Planet Gone Mad

THERE is rapidly increasing evidence that this Earth of ours is the lunatic asylum of the universe. With all the miracles of science and engineering that have been wrought by the mind of man, there is so little intelligence used that men insist on devoting the processes of invention, not toward their mutual well-being but toward their very destruction. Think of the incredible folly of impoverishing humanity by pouring the world's production into the maw of armaments! Think of building monster battleships, which may well prove as futile and silly as the stupid dinosaurs, at a cost of seventy million dollars each! See the nations engaged in a mad scramble to determine which will first starve its people to glut the god of war! Could anything be more fatuous than for nations to squander their resources and strain themselves to the limit to build bigger navies "for defense," each assuming that it can outbuild its neighbors? In the frantic race that ensues, armaments are pyramided to the skies, and the relative strength of the competing navies is not materially changed. And now, in the race of destruction, the United States prepares to lead all the rest.

It is anything but a pleasing situation to contemplate. With a part of the world on fire and with conflagration threatening the rest, it is too easy to yield to the impotence of despair. That is not the part of wisdom and courage. Even amid the strife and confusion, we may discern certain aspects of the present situation which are worth observing. We note a few significant trends in recent developments.

The civilized world—if any such still obtains—is horrified at the utter savagery which marks the struggle in Spain and in China. War is more and more what Sherman, a ruthless purveyor of war, said it was—so why should we be so scandalized at fresh demonstrations of its sheer brutality? In striking viciously and relentlessly at civilians and wreaking mass murder upon women and children, and upon the sick and the helpless, it is but showing itself more clearly in its inherent wickedness. Yet some people would still invoke this monstrous evil that good might result!

An entire people should not be indicted for the sinister policies imposed upon it by a fanatical dictator or war group. Dr. William E. Dodd resigned his post as Ambassador to Germany in protest against the Nazi regime which he execrates. Yet in an address the other day he paid the German people the high tribute of declaring them to be the most democratically minded of peoples. They are the victims, first, of the stupidity of the Allied powers, and second, of the Nazi tyranny made possible by that stupidity. As Reinhold Niebuhr puts it, there is more intelligence to the square head in Germany than anywhere else in the world! As a people, the Japanese are the same beauty-loving, kind and courteous folks we have long known them to be. They have no animus against the Chinese and deplore the war savagely waged by their military despots. While denouncing the sins of war-mad dictators, let us be fair to peoples who are helpless in the clutch of circumstances.

While hurling our invectives at the fascist powers, we should bear in mind that imperialism is no respecter of nations. As a matter of fact the real imperialist states are democracies, not dictatorships. We would do well to realize that the impending struggle is not primarily between democracies and fascist states, as such, but between countries that have built up economic empires and propose to maintain them and countries that are determined to secure such imperial power. British foreign policy, for example, is pointed, not by its concern for countries fighting for a democratic existence, but by a ruling passion to maintain its empire. When Secretary Stimson took a bold stand against the Japanese rape of Manchuria, Great Britain indifferently left the United States out on the proverbial limb. Now that the Japanese threaten Hong Kong, John Bull is doing his utmost to beguile Uncle Sam into "parallel action" with him. And our Uncle Sam bids fair to be the dupe again.

What a complete snare and delusion has become the general plea of "defense"! If any semblance of authenticity remained of the myth, Japan exploded it in "defending" itself by waging a war on China. But the United States is doing some great exploding of its own. Here we are, the safest country in the world by geographical location and otherwise, yet we are to spend unprecedented millions, running into the billion column, to defend ourselves (and Great Britain?)—on the opposite side of the globe! How refreshing, however disconcerting, would be a repudiation of this silly pretense of defense and a frank avowal of our national purpose!

In view of all the provocations in China, it has been heartening to observe, in spite of considerable pacifist defection, how generally steadfast public opinion has been against our getting involved in war. It held steady over the Panay affair and was lukewarm to our sharp-tongued diplomat who was slapped by a Japanese soldier. The public wants to know why we are still messing around over there with so many soldiers, and running continued risk of "incidents," any one of which might be invoked to start something. So far, the American public is determined to keep out of war, as demonstrated by the remarkable support which the Ludlow war referendum proposal commanded. We are informed, however, that a few powerful and resourceful interests are deliberately planning to

change this public peace mind to a public war mind; that they are confidently waiting another "incident" with which to arouse a belligerent sentiment, when a crusade will be declared in favor of the sanctity of treaties and similar high-sounding objectives. Under such a barrage, how long will our public opinion hold for peace?

Again we are finding that every "crisis" presents an emergency situation that is "different." Ever since the last war, peace leaders have been building up pacifist sentiment until opposition to all war seemed growing apace. "Oxford Union" pledges against fighting for king and country spread to other lands, war-resisters' declarations increased, and denunciations of war from pulpit and forum became all but a universal chorus. Now we find fair weather pacifists falling away, and Oxford Union pledges being rescinded. Twenty years ago we were out to make the world safe for democracy—to wage one last war to end war; now we must fight to stem the fascist tide. How little, after all, we have on the stupid Bourbons who never forgot anything and never learned anything!

It is more than ever evident that deep religious conviction is the only sound basis for the peace movement. In times of great stress, political and economic foundations of peace prove to be but the shifting sands of expediency. This points the way to the significant contribution which the historic peace churches, including our own, should make to this cause. While cooperating with others in general programs for legislative action and in building up world organization for peace, our primary task is to stress the spirit of peace as the essential of all righteousness.

Too Much Tunnelvision

BY LEROY E. PURVIS

This is the oration winning second prize in the 1937 National Oratorical Peace Contest of the Intercollegiate Peace Association, sponsored by Mary B. and Helen H. Seabury, and directed by Professor Howard C. Morgan of Earlham College. LeRoy Purvis is from the University of Montana, at Missoula.

ONE day last summer a middle-aged woman was driving along a busy Minneapolis avenue. She drove slowly to avoid accident, and she came to a full stop at an intersection. Then, feeling certain that she could proceed safely, the lady started forward. But just as her car reached the middle of the intersection a huge truck crashed into its side. The ensuing investigation showed that this lady had been in several other accidents. This was strange, too, for she was an exceptionally careful driver. The search for an explanation of these repeated misfortunes revealed that the woman had a peculiar sight defect. She had tunnelvision. Persons with tunnelvision may have perfect sight pictures of things directly before them, and yet be totally unable to see objects or motions off to the side. If you or I were to look through a straight tube or tunnel we'd have the same sensation — hence the term, tunnelvision. Such a defect in this Minneapolis lady's vision explained the many accidents. Because she could not see out of the corner of her eye, as we say, she had always been unaware of traffic coming from side streets.

Tunnelvision affects not only motorists. In a broader sense, it reaches into our everyday lives, into problems of city, state, and nation, into the delicate fabric of international politics.

What do I mean by "tunnelvision in a broader sense"? I mean that in our analysis and reasoning we unwisely center on a single phase of a problem. We look down one little avenue of thought and attempt to draw conclusions from that limited observation. By ignoring the many ramifications of a problem, we fail to get a complete picture. That is tunnelvision in a more comprehensive sense.

In solving a problem we cannot limit our thoughts or efforts to a few obvious facts lying directly before us. Other facts, off to the side, are just as important and vitally affect any conclusion to be drawn. The elimination of tunnelvision is the first requisite in choosing wise policies either as individuals or as a nation.

One of the greatest needs for ridding ourselves of tunnelvision occurs when we attempt to establish peace. To realize that our present peace endeavors are nothing new, we have only to recall the Grecian Areopagus, the Papal "truce of God," and Henry the Fourth's Grand Design. Books, newspapers, and lectures reveal panaceas of every kind. There are advocates of Pacts for the Outlawry of War, proponents of the abolition of private property, supporters of peace plans embodying an entirely new system of currency, and there are even champions of the abstinence from meat as a peace solution. There is, then, no dearth of plans.

The trouble has not been in the absence of machinery, but in the absence of basic understandings—understandings which result from examining all the implications of a peace program, not merely one phase. This foundation is indispensable to any successful peace plan. There may be a new solution offered or mechanism suggested each day until the millenium — yet unless tunnelvision is eliminated, peace will still be an unattainable goal.

The past evidences of tunnelvision are manifold. Undoubtedly one of its best known instances was the Versailles Conference in nineteen hundred nineteen. Wilson's Fourteen Points had seemed to offer the substance of a hope for a durable peace based upon a settlement avoiding punitive terms by the victors. This hope was soon betrayed.

Tunnelvision was rife at Versailles. Clemenceau looked straight along the tunnel of revenge and economic stability for France. Lloyd George gazed fixedly down the avenue of British supremacy of the seas. They apparently saw little else.

The treaty was a masterpiece of tunnelvision. It carved Europe into a congeries of states; it raised impregnable barriers to the existence of economic units large enough to maintain prosperity under the conditions of modern technique; it placed upon Germany burdens which were ludicrous in the face of her condition. Then the Furies of Versailles furnished the climax. So afflicted were they with tunnelvision that they sought to excuse their plunder by propounding the Guilt Clause.

We know it was ridiculous to expect an entire nation to accept willingly the guilt of the war. It's natural that rancor and resentment should smoulder in the hearts of people whose heroes had been adjudged criminals. But the men at Versailles didn't see that. In fixing their eyes upon their respective goals they recognized few of the complex peripheral ramifications. Tunnelvision triumphed over thorough understanding at Versailles.

We like to think that we have come a long way toward peace since nineteen hundred nineteen. There have been the

Pact of Paris, plans to educate people to the horrors of war, and efforts to disarm the world. Tunnelvision has thwarted all these attempts. Disarmament is an excellent case in point. There have been conferences at Geneva, at London, and at Washington. Each time parity and reduction have been impossible because nations continued to look down their own private lanes. Delegates left the conference as they had come—convinced that the only way to insure peace for themselves, was to have a defense "second to none." They did not see that by demanding a defense second to none they were denying every other nation a similar protection. The same tunnelvision brought Basil Zarahoff his colossal commissions. That merchant of death preyed upon victims of tunnelvision. He would approach a prospective buying nation with a submarine for sale. He'd paint a picture of the customer's advantage in possessing a submarine, and close the deal. But then what? Zarahoff went to a neighboring country and convinced her that she should be stronger than the first country. This time he sold two submarines. The see-saw of increased armaments began.

Today conditions are much the same. The United States peers through its tunnel toward Japan. Since that nation is supposedly threatening, we increase our defenses. Japan looks back through her tunnel. She sees our rearming, so she builds more ships and enlists more men. This, in turn, stimulates the United States, and the armaments race is on. Tunnelvision of this type breeds war. The nation will launch ship after ship, mold gun after gun until finally, as in nineteen hundred fourteen, the explosion will occur.

There is a foreshadowing of such an explosion in Europe today, for the Spanish Revolution is throwing the Great Powers into a frenzy. In such conditions America's chief problem is to remain peaceful. What can we do to prevent hostile entanglement? Perhaps we can learn a valuable lesson from the past. Recall our neutrality policy during the Italo-Ethiopian fiasco. Tunnelvision thwarted that policy, for there was no full realization that wartime trade is profitable to certain interests. We declared our neutrality, yet at the same time tons of American scrap iron, barrels of American oil, and bales of American cotton went to belligerent docks.

That Italian trade brought no serious conflict. We must realize, however, that had Mussolini's opponent been more powerful, our position would have been extremely precarious. The Italo-Ethiopian struggle did indicate the need for recognition of those wider implications of a neutrality policy. The delicate European balance of today demands that we rid ourselves of the tunnelvision prevalent in the Ethiopian conquest. Militarists are now storing huge quantities of soldiers' uniforms. Consequently, the price of wool has already risen in the United States. A major conflict will develop other profitable trade. Wheat prices will soar, the demand for oil will be tremendous. In that event, effective American neutrality must recognize not only that wartime trade yields profits, but also that those profits must be subordinated to peace. Our continued peace will be the result of purposeful elimination of tunnelvision—not a mere gift of chance.

Finally, there is another instance where peripheral considerations have been excluded. For several years there has been a much publicized attempt to establish peace by educating people to the horrors of war. "If a person is told of the misery and suffering in military conflict he will never answer the call to arms." That has been the opinion of many. Accordingly we read vivid descriptions of mangled limbs and mutilated faces. Speakers dwell on the gory scenes of bodies dangling over barbed-wire fences, give us glimpses of men crazed by the War. Surely men would not fight if they knew those things.

But a newspaper reporter in Spain tells a strange story. He describes a street corner in Madrid where the bodies of women and children lay shattered by bombs. It is a nauseating picture of war. Yet, at the same time, in the same city, not three blocks distant there are children with paper hats and broomsticks playing "soldier." No, education alone is not enough. Peace plans must cope with the nationalism, desperation, and war neurosis which still exist—with fickle human emotion.

This evening, ladies and gentlemen, I have presented no startling, new plan for peace, no elaborate and detailed policy. I have merely reminded you that tunnelvision stands in the path of the realization of any peace plan. At Versailles it created economic chaos and international hatred, at disarmament conferences it made parity and reduction impossible, in the Ethiopian conflict it endangered our neutrality, and lastly tunnelvision has caused many to put excess faith in the education of people to the horrors of war.

In thus reviewing the past and analyzing the present I have had but one purpose. That one purpose is this: to establish and emphasize the fact that in order to procure peace we must first get a complete picture of the problem—realize that the solution does not lie within one narrow channel. Perhaps several of the suggested plans would establish peace if followed religiously, perhaps only one, perhaps none. Of one thing we can be certain—the abolition of tunnelvision must be a preliminary to any successful peace endeavor.

If I have made this single conviction of mine common property with any one of you, my effort is not unrewarded. A step has been made toward peace.

Demonstrating the American Way

BY EVERETT R. CLINCHY

Director, The National Conference of Jews and Christians

THE year 1938 brings the tenth anniversary of the first nation-wide program of interfaith conferences over a continuous stretch of years, in the history of human relations. It was ten years ago that Hon. Charles Evans Hughes and the late S. Parkes Cadman joined in signing a letter which called Protestants, Catholics and Jews into conference. Hon. Newton D. Baker, presiding officer the first year and general chairman until his death last Christmas Day, defined the earliest stage of the enterprise in these words:

"The National Conference of Jews and Christians associates a number of thoughtful and earnest people in an effort to analyze, to moderate, and finally to eliminate a system of prejudices which we have in part inherited and which disfigures and distorts our business, social and political relations." The "seminars," round tables, and institutes among citizens of Anglican, Catholic, Evangelical Protestant, Jewish, Mormon, Quaker or other stock, caught the imagination of people in this nation because they were made a twentieth century expression of a very old American institution: the country store cracker barrel discussion. To be sure, the wisest counsel of present day educators and social scientists devised this program. Nevertheless, the conferences were kept as democratic, unofficial and practical as the rural cracker barrel.

American Catholics, Jews and Protestants have conferred in interfaith groups 25,000 times in ten years! Friendly conferences have become a habit with Americans. Without compromising convictions one whit; without worshipping together; without ever accepting that foolish idea that "one religion is as good as another" (which is no more true about one's religion than one's mother) religious Americans are meeting from time to time as citizens who believe in God, who want to safeguard religious liberty, and who desire to build a civilization marked by justice, peace and love.

If similar understanding and good will had been fostered in other countries, conditions of the past quarter century would today be different in Russia, Germany, Italy, Spain and Mexico.

This educational program of the National Conference of Jews and Christians took various forms in 1937. Teams comprising a minister, a priest, and a rabbi have addressed mass meetings, clubs, and college seminars, during extensive tours of the country; institutes of human relations, national and local, have been held; round tables have met in many places; national Brotherhood Day has been widely observed; 50,000 towns posted statements in defense of religious and civil rights; news of religious activities has been publicized through Religious News Service, an "associated press" of the religious forces. An Institute of Human Relations was held at Williamstown on "Public Opinion in a Democracy"; lectures on the history of Judaism, Catholicism and Protestantism were inaugurated at Johns Hopkins University; research studies on Sunday School teaching and intergroup attitudes were undertaken; radio and motion pictures were utilized; a program of women's work was projected.

During 1938 The National Conference plans to multiply greatly the local community interfaith groups called Round Tables. For this undertaking President Roosevelt has consented to serve as Honorary Chairman, and has publicly declared his agreement with the philosophy of the Round Table idea. What is that philosophy? To preserve democratic community life, three processes are necessary:

First, the various groups, Catholic, Jewish and Protestant, making up the community, must communicate their aims and ideas to all the members of every other group. Common understanding is necessary for acquaintance and mutual trust.

Second, while groups may worship separately, continue their unique traditions, and enjoy their own associations as in a family, all groups must become aware of the fact that all have some aims in common. This is the reason we live together in a "community." Here lies the basis for American patriotism.

Third, those mutual aims of American Catholics, Jews and Protestants must be carried into action. In a democratic society all groups must cooperate on common tasks. Illustrations of these tasks are mobilization of religious forces to achieve social and economic justice; to educate for world peace; to deal intelligently with delinquency and crime; to educate for temperance; to cultivate standards of taste in music, architecture, literature, art and the theatre. If any one of the three community processes stops, a democratic society falls to pieces.

That, in brief, is the philosophy of the Round Tables of The National Conference of Jews and Christians. It is not suggesting religious uniformity. The American Way is *E Pluribus Unum!* It is not asking any believer to give up any loyalty nor to water down any doctrine. It is not comparing one religion with another.

Moreover, the National Conference does not promise Utopia. Conflict on important ideas will be forever with us. Missionaries of Catholicism, of Protestant Christianity, of Zionistic Judaism have the right to plead their causes. One is bound to plead for that which one believes to be true, and just, and beautiful. The Conference insists only upon civilized rules of good sportsmanship in the inescapable conflicts of human relations; it suggests the reasonableness of cooperation in the task of building a better society than Communism and Fascism can promise.

The effectiveness of the Conference technique in fostering such civilized rules of behavior may be illustrated by two recent incidents.

The first took place on the Pacific coast. The police department appointed a Red squad. A busy policeman's file of "radicals" soon bulged with names of church-going and synagogue-worshipping individuals who were labelled "communist." The Protestant ministers association passed a resolution against the police Red squad. The Roman Catholic weekly praised the Red squad and attacked the Protestants. A rabbi preached a sermon siding with the Protestants, raising issues for the Catholics to answer. The city press played up a hostile conflict. Then the local Round Table of the N. C. J. C. brought the ministers, the Catholic editor, the rabbi, face to face for friendly conversation. A situation packed with dynamite was saved, recorded an observer. It was thrilling, he said, to witness the reasonableness and good will which saved the city from cracking up.

Second incident: a Mississippi Valley city. Act I: a certain Mr. E. entered to organize for fascism, with "Hate the Jew" as his primary appeal. Panic gripped the hearts of Jews. Their leaders went to Dr. B., a Protestant who is the Chairman of the N. C. J. C. Round Table. Dr. B. felt action was imperative, knowing that in Germany the Totalitarian State cracked down in order on (1) Jews, (2) Cardinal Faulhaber and other Catholics, (3) the Evangelical Protestants who demanded religious freedom.

Act II: Dr. B. with Protestant laymen and clergy, Bishop A. with Catholic citizens, and the Jewish leaders, acted *together*, gained the sounding boards of civic clubs, press, labor and radio, and crystallized a public opinion against this subversive organizer. An imminent community fracture was averted.

A bishop, when asked how it came to be that he, a Roman Catholic prelate, was willing to encourage a seminar on "community problems" with "heretic" Protestants and Jews, said, "Well, we've got to live with them, haven't we?"

That is the point. Protestants, Catholics and Jews live in American communities. They may choose between two destinies in their human relations in this nation: continued hostilities, or, overcoming passion, prejudice and fanaticism, work together for the mutual rights and aspirations. With both Communistic and Fascist Dictatorships struggling for world supremacy, American religious groups will do well to go forward hand in hand.

THIS "THE AMERICAN WAY" FOR OUR TIMES

If I could have my prayer for America, I would pray that the time should come when all through the world—wherever there is any prejudice of the disfiguring and corroding kind, wherever men hate each other, ostensibly or really, because of religious or racial difference, or wherever injustice is practiced—men would look to America and say: "There is a country in which the citizens cooperate about their common concerns, respecting one another's differences of opinion and belief, respecting one another's differences of cultural aspirations, letting the musicians have their way and the artists theirs and the artisans theirs, without blame attaching to anyone"; when people in other countries would look to America as a place where reason and harmony prevail, welding us together into the most powerful people in the world—not powerful by the sword, but spiritually powerful, by our having attained knowledge, sympathy and tolerance for the people who live in the same street with us, and for all our fellow citizens in this continental country. That should be "the American way" for our times.

The late NEWTON D. BAKER.

Round the World for Peace

BY WM. C. ALLEN

ONLY a very few typical experiences during a third trip around the world are narrated here. The tour included England, the Union of South Africa, the Commonwealth of Australia, the Dominion of New Zealand. It involved addresses to many descriptions of church groups, clubs, and many interviews and conferences. A large part of the work—as heretofore—was on behalf of international peace and church unity. Travelling in such service today is not a lyric—its detail means hard work.

In London I met with a gentleman, connected with an educational book firm, who declared that England is suffering for want of men of middle age who, if living, would be strong leaders in the educational, technical, political and religious life of his country. "But," he said, "they were destroyed in the great war."

We were in South Africa when the affair of Edward VIII was publicized. Even loyal subjects, who might look with a lenient eye on such matters, were horrified that their King desired to marry a woman who had two divorced husbands living; it was all too common. Unquestionably the idealism associated with the monarchial system was badly shaken. Apparently the net result seemed to be a stiffening of the moral fiber of the Empire.

In Melbourne, Australia, I met with a Friend, the father of five sons who had joined a league to give the blood of its members to the sick. One of these young men, when a lad, had suffered imprisonment because he conscientiously could not participate in compulsory military training. Recently one of the sons had given his blood to a Chinese, his next case was a Hindoo; the white man's blood matched both patients.

As part of the service of this trip, numerous contacts were made by antipodean church leaders and groups with the Federal Council of the Churches of Christ in America. It has been a favor to assist in bringing together these brethren of far off countries. Thus it was a privilege to speak to a meeting of the Executive Committee of the Christian Council of the Churches of South Africa. It heartily agreed to send a message of greeting to our Federal Council. Twenty-seven denominations are represented in this Committee.

Peace sentiment among the churches of the Southern Hemisphere has evidently increased of recent years. For example; take Australia. The feeling that war violates the primary tenets of the Christian faith has enlarged among the churches of that country. Some leaders of heretofore militant denominations have become ardent pacifists. Even the Council of Churches of the great State of Victoria, Australia, has definitely taken a stand against compulsory military training largely, I was told, because of alleged unsatisfactory conditions in the camps.

Among many interesting experiences was a conference with an Anglican Archbishop, whom I had interviewed years ago. He then commenced conversation with saying, "Mr. Allen, it was a low-down, dirty trick on the part of the United States not to enter (at first) the great war." After he had unburdened himself I endeavored—as in many other similar instances—to correct his point of view. Apparently the good man thought we had been among the signatories of the treaty of 1839, guaranteeing the neutrality of Belgium, which was not the case, although, strangely enough, not a few over the Empire think this charge to be true—and other misstatements regarding my country. This year we parted in great peace, he promising to write our Federal Council.

Another Anglican Archbishop is a man of a most lovable spirit, mentally very keen. When I told him of observations during much travel, as to the spiritual damage to church life caused by war, he bowed his head in sorrow, and expressed his regret at having supported it. Still another Archbishop of the same communion has urged—I was told—an increase in the territorial forces of his country, and objects to too intimate fellowships abroad. But there are strong pacifists within the Anglican Church.

In an interview with the Premier of South Africa, General Hertzog, I first spoke of the visitor to a Scottish insane asylum who, when making the rounds with the superintendent and seeing little evidence of restraint, remarked that the patients might unite in an effort to escape. The reply was, "Lunatics never unite." The General laughed heartily and ejaculated, "It does seem as if the world has gone crazy!" When I narrated past experiences, and how some newspapars of the Empire, at times unfairly refer to America, I told of the late Lord Riddle, the famous newspaper owner of London. That publisher—to his great amusement—once received a scriptural quotation, "When they would see Jesus they could not come nigh to Him for the press." Again Hertzog had a time of merriment, and agreed. We had, however, much serious conversation. He sympathetically received a plea on behalf of conscientious objectors to military training and war. When I stated that obedience to the teachings and spirit of Christ was the only real way out of our international troubles, he, with genuine sincerity, admitted the fact.

No doubt many who may read this simple story have heard of the eminent General Smuts, a very leading statesman of the Empire and the world. I had had an interview with him years ago. This time he did most of the talking; it was very worth while. He informed me that conscientious objectors to military service and war, of any denomination in the Union of South Africa, were exempted by law from service, when considered "honest." With intense feeling he exclaimed: "The statesmen of the world have done all they could, but the world is drifting toward a colossal catastrophe. All their efforts have failed. Efforts to avert war have only been substitutes for religion. Peace must be built more deeply than upon anything that has yet been tried—we must go deeper. Only religion can save us. The churches must get on their job, the responsibility rests with them. Religion is peace!"

There are attempts being made in parts of the Empire to "cooperate" with America. The leaders of these efforts are often highminded Britishers. To divers of them, "cooperation" naturally means our ultimate support in the event of war. They forget we observe that at Versailles the Empire secured vast territorial acquisitions, by mandate or directly, while we lost the ideals for which we fought, and have debts of billions unpaid us. Yet I feel that, independently of political considerations, most of the influential church ministers and officials I have met with, sincerely desire spiritual fellowship with their brethren of the United States.

It is a duty and privilege to comprehend, and sympathize with, the life of our brethren in distant lands. In some way or other we are all followers of Christ. Church harmony is a potent need of the hour; it is absolutely essential if we are to fight successfully the forces of evil. Peace propaganda and pronouncements constitute a noble service on behalf of our Lord, but personal international relationships may, with great advantage, be promoted. With future personal sacrifice and international visitations between Christian groups, a more generous understanding and unity will be crystallized and enlarged.

Denver, Colorado.

THIS IS EUROPE TODAY—A STRIKING CONTRAST

By Leonard S. Kenworthy

Around the breakfast table of an international center in Paris, three Americans were feasting on real American cold cereals, the first they had eaten since reaching the Continent. Opposite them three Norwegians were casting side glances at their hostess to capture the technique of eating foreign breakfast foods. Around the corner an Englishman just back from Spain was playing with the host's little boy, the first healthy child he had seen in weeks. In the far corner a Chinese missionary and his wife were questioning the host about the Metro to the Place de la Concorde.

A cosmopolitan group this and the conversation turned to world affairs. The Englishman was hopeful that the Loyalists would win in Spain. The missionaries were anxious that the Japanese be repelled but not at the sacrifice of thousands of the best of Chinese youth. The young American girl was on her way to study in Geneva and act as secretary to the head of a pacifist organization. One of the Norwegians was en route to the United States to attend the World Conference of a small but idealistic denomination.

Posted on the wall outside this center was a notice protected by a glass, frame and lock. It read: "Measures of Protection Against the Effects of Aerial Bombardments." Detailed instructions were given on how to reach the nearest bomb-proof cellar, and a list of the provisions which were to be kept in each home in case of aerial attack, was included.

Here in brief is the European political situation: groups of men and women experimenting in world cooperation by living together in international centers, talking with each other in world conferences, meeting each other on trips to various countries; small bands of idealists and internationalists putting their faith first in a League to Enforce Peace, then in a League of Nations, gradually resorting to economic sanctions, then toying with the idea of collective security and an international police force. Behind them, the mass follows, less determined in its hatred of war but not yet resigned to it: Englishmen stalling for time in the hope that war can be averted; Germans resentful of insinuations that their government's policy will lead the world to the brink; Frenchmen trying to curb their emotions and to think before they act, lest they precipitate an open conflict.

Alongside these efforts is the grim realism of the poster and its reminder of what all Europe fears—another war more vast, more furious, more devastating than ever before. In London there are posters calling for volunteers in case of aerial attack. In the store windows gas masks are displayed and in the schools gas mask drills are being introduced into the curriculum. In Geneva notices are posted on hotel walls telling guests what to do in case of air raid practice. In Germany one cannot help but sense the fourth of July spirit that pervades the atmosphere.

One stands in awe before the poised figure of the Winged Victory and the Venus de Milo in the Louvre, and the commonplace fades away. In a single room of that gallery one can revel in Whistler's portrait of his Mother in Millet's "Reapers," Troyon's "Oxen Going to Labour" and Gericault's "Raft of the Medusa." A sense of otherworldliness pervades this treasure house of art, as it does also amid the serenity and beauty of Notre Dame.

Then suddenly one wakens as the thought of that poster breaks the spell. How barbaric to imagine a bomber hurling its deadly shafts to destroy such craftsmanship! And yet it does happen. Little wonder that cellars have been provided for the treasures of the Louvre, and that a quick method has been invented for removing stained glass windows from Notre Dame and Rheims.

This is Europe today in its grim race between civilization and catastrophe, between education and wholesale massacre . . . A group of men and women from many countries eating breakfast in an international center . . . and a poster outside telling them what to do in case of aerial attack!

Greenwich, Conn.

WILL AMERICANS FALL FOR BRITISH DRIVE?

British peace workers continue to warn their American brothers against the British drive to push the U. S. into war with Japan. They cite with apprehension statements such as that made by Colonel E. M. House who urged the U. S. not only to cooperate with Great Britain, but also to be ready to assume military leadership in the next world war. No wonder the *Daily Express* described as "stirring" Mr. Eden's announcement that the British Government was "constantly, daily, in close cooperation" with the U. S. Government.

When will America fall for the appeal for "leadership" in defense of "peace?" asks *Peace News*. And H. N. Brailsford, well-known writer, describes possible joint action by Britain and the U. S. as "an informal alliance of two Empires for the characteristic imperial ends of national prestige and class profit . . . If you reply that this action will be undertaken for China's sake, you must explain why it was proposed, not when China was invaded, but only after the Panay had been sunk."

ODE OF THE CLANGING, BANGING ANVIL

By Henry Coffin Fellow

Bing! Bang! Cling! Clang!
All day long the Anvil rang,
All day long the forges sang
Bing! Bang!
Forging fetters for the slave,
Making bludgeons for the knave.
Cling! Clang!
Shaping goblets for the grails
Of sorrow,
Making crucifixion nails
For the morrow.
Bing! Bang!

Worshiping relentless might,
Welding chains of discontent
On the toiling masses
Struggling upward through the night;
Binding burdens on the bent,
Rifting men in classes.
Bing! Bang!
Cling! Clang!

Cling! Clang! Bing! Bang!
God, I pray thee what of these
Building navies for the seas
I wonder,
Forging beams of armor plate
Just to be the Greatest Great
On the sea and under;
Riveting an armor shield
So it dare not, will not yield
At the belching thunder.

Smoking stacks of steel and stone,
Palaces of wealth unknown,
Built for fleeting pleasure;
Towns with myriad belts of steel,
With ten thousand hands that feel
Everywhere for treasure,
Building forts to guard the land—
God—I cannot understand—
Give to me Thy measure
By which great deeds are wrought today,
By which great men are made of clay
Worth moulding;
Let me to know what thoughts are worth
When measured by the scales of earth,
Worth holding.
What is the lure of lustful greed
That gnaws the heart of human need
Unfolding.

What meaneth this compelling sound
That thralls the whole world in its sound
Of clanging?
The pound is master of the scales
That weigheth crucifixion nails
For hanging
Rights of freemen to be free;
God, what meaneth this to Thee,
This eternal sound
Of clanging?

Wichita, Kansas.

NATIONS MUST LOSE THEIR LIVES TO FIND THEM

By Sina Hodgin Stanton

"He that saveth his life shall lose it, but he that loseth his life for my name's sake, shall find it." That this is just as true for nations as for individuals, is the belief of Mrs. Laura Puffer Morgan, for nearly six years European representative in Geneva, of the National Council for Prevention of War, and a leader in the international peace movement. Since the first year of the Disarmament Conference, she has been chairman of the American Inter-organization Council in Geneva, an officer of the Peace and Disarmament Committee of the Women's International Organizations and a member of the International Consultative Group which is representative of all organizations working for peace.

When the United States repudiated the League of Nations in 1920, the "war to end war" which had been supported with so much idealism was doomed to failure in that particular. For, out of the tragedy of that awful struggle did emerge the Covenant of the League of Nations, an attempt at the establishment of law among nations, without which permanent peace is impossible.

Years of association with diplomats and leaders of thought from many nations, both men and women, have taught Mrs. Morgan many things not understood by the average citizen of her country.

In a world organized as this one is, now, prestige for a nation is of great importance and does not necessarily mean the ability to take and keep whatever territory that nation may desire. Prestige can mean a place of equality at the conference table to help keep the peace. The question of prestige, in this year of 1938, is decided by the relative strength of the armies and navies of the various countries. This is one explanation of the tremendous increase in the navies of the world. And, Mrs. Morgan believes, until the people of the United States are willing to share in the sacrifices for peace and accept their share of the responsibilities for a world order, armed forces will continue to increase.

These sacrifices and responsibilities may include doing our part as a nation in policing the trouble zones of the world, similar to the plan proposed in 1682 by William Penn, for an international police force, in his suggestions for a Society of Nations. This would entail sacrifices, but they would be small in comparison to the sacrifices that may occur when one nation attempts the policing alone, and with much less probability of advantage being taken by the stronger power.

In a country the size of the United States where so few realize how closely united the world is in many ways, it is easy to accept ideas which seem right, but which on more careful analysis may not be what they seem. Few know much of the "rights of belligerents" in war, yet there is a very considerable code of laws, or regulations, which has been accepted by nations. If domestic laws run counter to some of these international regulations, problems within a country may present themselves such as are to be found at the present time in this country over the invocation of the Neutrality Act. If the Neutrality Law were invoked, it would say to Japan that the United States considers that a "state of war exists." Thereupon, Japan could immediately claim the "rights of a belligerent," blockade Chinese ports to our commerce and intercept our ships which carried "contraband of war."

Mrs. Morgan urges the peace forces of the United States to take the long view, not to let temporary and relatively unimportant measures obstruct that view. While opposing increased appropriations for our military establishments, we should endeavor to support measures that will fit into the pattern of world organization, according to the spirit of the Paris Pact. There are inexorable laws governing human relationships which mankind has learned to apply individually. The next step toward good will is to learn that they apply just as surely to larger groups and nations. Jesus lived and walked and served among the lowly; St. Francis and Kagawa both renounced position and wealth and became a part of the community which they desired to help. All lost their lives to find them. The nations of the world are bound by the same inescapable law. In 1920 the United States chose to save its life. In so doing, the peace for which it sacrificed so heroically in 1917-18 has been all but lost. According to this able peace worker, lasting peace can only come through a stable, all-inclusive world organization wherein each nation accepts its share of responsibilities and limitations. Only in losing their lives as independent units, can they save them in a peaceful world.

Washington, D. C.

PEACE POSTER CONTEST ENDS MARCH FIRST

Nancy J. Babb asks us to remind possible contenders that the annual Peace Poster Contest closes March first. Details concerning the contest may be had by addressing her at 140 N. 15th Street, Philadelphia, Pennsylvania.

CONSIDER THE ARAPESH AND THE ZUNI

By Camilla Kemple

The author is a Sociologist of Columbia University, deeply interested in peace. Of late she has been associated with the International Institute for Social Research.

"As long as man is man, there must be war," we hear,—"you can't change human nature." People speak glibly about the instinct of self-preservation as the basis of violent conflict, point to man's long battle against the elements, against animals, against his fellow men. Violence, we are told, is in man's blood.

Yet there are groups of people whose blood seems to have been purged of this disturbing element—people whom most of us have never heard of, because they do not belong to our exclusive, Western civilization with its traditions of physical combat. Anthropologists have brought stories of these "primitive" peoples which are difficult to reconcile with our provincial concept of human nature. Margaret Mead tells us that the Arapesh, dwelling in the mountains of New Guinea, are a cooperative society to whom "warfare is practically unknown."

"There is no feeling that to be brave or manly one must kill. Indeed, those who have killed men are looked upon with a certain amount of discomfort, as men slightly apart . . . The feeling towards a murderer and that towards a man who kills in battle are not necessarily different. There are no insignia for the brave."

The Arapesh have tried violence and found it to be bad; they have simply assumed that people do not naturally indulge in violence against one another. They have no sanctions to deal with it except the shame of going counter to the *mores*.

How, we ask, is this attitude of non-violence developed? How are the tendencies to resist aggression or to assert one's needs by physical combat submerged in these people? We see these tendencies in children at such an early age that we believe them to be instincts. They can be regulated, we say, but to wipe them out entirely would be impossible. We are afraid that even much regulation would be dangerous, that it would warp man's natural character, turning him so far from the path of normal development that he could not keep his equilibrium, but would become perverted and would develop strange compensatory outlets for the surpressed natural forces.

But the Arapesh and the Zuni have not had to provide asylums for individuals unbalanced or perverted by the social tabu against violence. Their societies are singularly free from maladjusted individuals. From infancy the

Arapesh are taught to respect one another's persons. When little children start to quarrel, they are quickly separated and allowed to vent their fury in solitude. They may scream and roll in the mud to the havoc of their own persons, but they may not injure one another. Every deterrent is put in the way of such intemperate exhibitions. Little girls are dressed in pretty grass skirts which would be spoiled by a "tumble tantrum in the mud," and their companions would point with reproach.

No Arapesh approves of violence or thinks it a sign of strong character. The ideal citizen is mild, affectionate and unaggressive. Violence is not used in disciplining children. Parents try to avoid situations which will provoke a child, by giving him what he wants if it is harmless or hiding from him what is harmful. When a provoking situation does arise, the child's anger is ignored or he is shamed by social disapproval. The child is taught that all members of his society are relatives who love him. This early training in attitudes of non-violence results in a network of social relationships which we should consider abnormally peaceful.

The Zuni, likewise, are reared in a world of affection and security where the most admirable virtue is cooperation. Institutions are organized so as to minimize conflict between individuals. Children are subject to group pressure rather than to authority.

Growth is the dominant interest of both these societies. They are not concerned with material wealth. The land of the Zuni is rich in natural resources and its people have plenty of food and precious metals. But food is for subsistence and silver aids in supplicating the gods for rain. The Arapesh are poor; they must pool what food they can grow that everyone may keep alive. Clearly, violence in either society would be a nuisance.

PEACE MATERIAL THAT IS EASILY AVAILABLE

The National Literature Department of the Women's International League for Peace and Freedom (1924 Chesnut St., Philadelphia) has collected for use by interested groups, a series of "Foreign Travel" posters with different designs representing about fifteen different countries. Rental price is 50c; loan period, two weeks. The posters are large, colored, and particularly suitable as a background for international programs.

These are, however, but one small part of a tremendous amount of peace material handled at the Literature Headquarters of the W. I. L. Requests come in frequently for the "Foreign Peace Posters," which number in the hundreds, some colored, some black and white. These are paper mounted on cloth, 20 x 30 inches. Rental price for sets of 20 different posters is $1.00; loan period, two to three weeks. Belonging in this group is a collection of International Flags from more than five dozen countries. These are on muslin, 12 x 18 inches, and are sent out in sets.

There is also a children's book display, which is an *exhibition collection* of the finest new books for children, from 5 to 12 years of age, of about 30 titles, which are intended for display only at meetings of Study Groups, Clubs, P. T. A. meetings, etc., and not for reading use at home.

Through a Loan Library, books for children or adults are packed and shipped for home reading to persons living at a distance who are identified as being responsible. Anyone able to visit the Literature Department personally for either study or research, is welcomed.

Several packets have been made up for the use of teachers and schools, and church and club groups. Reading lists—books and magazines—have been prepared for boys and girls as well as adults. A list of 126 plays and pageants, classified according to age, and suitability for schools, churches, clubs, and little theatre groups, has been compiled.

JOINING IN THE DANCE OF POVERTY AND DEATH

The following statement was recently adopted by fifty-three peace leaders of this country.

Swollen armaments in the world today are not only the result of international insecurity; they are also direct psychological and economic incentives to war, dictatorship and depression.

Sir Edward Grey and other authorities have shown how the race in armaments which preceded the World War was a major cause in precipitating that catastrophe. The unwillingness of the Allied victors effectively to reduce their armaments in the post-war decade following Versailles was, it can now be seen, a powerful incentive first to Russia and then to Germany to match existing armaments with "defensive" preparations of their own. This in turn has induced new armament in Great Britain, in Japan and elsewhere. Similarly the fear of attack by some armed aggressor has seized such hold throughout the world that in the year just closed the total expenditure in armament was in excess of twelve billion dollars and the total number of men permanently under arms was 8,500,000.

Such an enormous diversion of wealth and labor will not only produce no goods that minister to the needs and welfare of the masses, but it will inevitably through burdensome taxation and in other ways soon depress the people's standard of living. In existing circumstances, if it does not lead to a speedy explosion of war, it will inescapably bring about inflation, a crash at the end of the war-industries boom, and world-spreading economic devastation. Fascism or some kindred form of economic or national tyranny is then the most likely outcome. Therefore any increased employment or prosperity which might at first seem to accrue to a community from large Government expenditures for armament, will be purchased at a deadly price. No liberalization of trade, no economic recovery between nations can be expected to occur if the present mad race in armaments continues.

In the light of these facts we call upon the Administration, the Congress and the people of the United States to consider well if they would join this dance of poverty and death. Before another dollar is appropriated for increase of our armed forces should there not be a searching examination and rethinking by the people and the Government as to the right line of policy for a really efficient national defense? Must America follow the blind lead of Europe and Japan? Are we perhaps so fortunately circumstanced by our position in the New World, bounded by two great oceans and frontiers of friendship to the North and to the South, that we could break through the vicious circle of fears and mounting armaments in which Europe is tragically held? While we are endeavoring to lower trade barriers by reciprocal agreements could we not make a parallel and equally persistent attempt to decrease armaments? Do not the times call for a bold forward lead in this direction? We believe they do.

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Richmond, Indiana
101 South Eighth Street

My work for peace is a long-term undertaking, including both the transformation of men's inner souls through the religion of Jesus Christ, and the changing of the economic system under which they must live from a competitive to a co-operative one. We must go to the roots of militarism and cure its causes, which lie in the realm of economics and religion. Unless we have economic measures to produce peace, especially the cooperation between nations, there is little hope for permanent peace. Therefore what we need today is to teach the people how to Christianize industry.—KAGAWA.

From Outpost to Hub and Return

A Winter Pilgrimage to Jerusalem

SOME weeks ago a Friend from Philadelphia made a trans-Allegheny tour of the Quaker hinterland. On his return he wrote a brief account of his visit to isolated meetings and Quaker "outposts," among them Richmond, Indiana, which, as some of our readers are aware, is the headquarters of the Five Years Meeting, comprising two-thirds of the Friends in America. As one stationed at this frontier outpost, we considered it a duty as well as a privilege to avail ourselves of the opportunity of re-establishing personal contact with the true seat of Quaker civilization in this country.

All Unorthodox but "Me and Thee"

On the very day of our departure, we received a letter from a man in northern Indiana, declaring his wish to join the Society of Friends. On writing Philadelphia Friends regarding the matter, it was suggested that it would be better for him to apply for membership in one of our western meetings near enough for him to attend. Our correspondent added: "I am advised that the pastoral Friends, of which you are the representative, are slightly unorthodox." What a choice howler! Verily, it all depends upon the point of view.

The sum of these two incidents seemed to mean that we were put in the position of a Samaritan going up to Jerusalem in the hope of getting a few crumbs which might fall from the great feast table. Well, we beat the Jews by bringing home a whole loaf.

We Enter Judea from the South

We entered Judea by way of Washington, where sits the National Sanhedrin in various guises and capacities. On boarding a train at Richmond we had the pleasant surprise of discovering a fellow passenger in Anna Cox Brinton, of Pendle Hill, who was likewise on her way to Washington after having attended some educational conferences in Chicago. She is always something of a conference in herself, and the time we had with her rather toned us up for the meetings ahead.

Arriving at the Florida Avenue Meetinghouse quite early on Saturday morning, we were greeted by Margaret E. Jones, factotum for Washington Friends and Friendly causes, in the very best use of the term. Incidentally, she serves as our Washington correspondent. She is the kind of indispensable person whom, though appreciating, we all come to take too much for granted.

Finding that we had an hour at our disposal, we wisely invested it in a call upon Mr. and Mrs. William Wade Hinshaw at their apartments in the Hotel Mayflower. Two years before, we had made a similar call. In the interim, the first volume of the monumental work on American Quaker Genealogy has been published, and the second volume will appear soon. (For full particulars see our next issue.) Greatly encouraged by the reception accorded the first volume, William Wade, with the active cooperation of Mrs. Hinshaw, is pushing ahead in the work with increasing eagerness if possible. In doing so he is more than a genealogist—he is an evangelist. He thoroughly believes that a study of our Quaker forebears, afforded by the genealogical data which he is compiling, will give us all a renewed appreciation of their deep convictions and heroic devotion to truth, and will reinspire Friends of today and urge them forward.

Our Debt to the Hinshaws

He has many diverting stories to tell of his experiences, and those of his copyists, in gathering data from meeting records. In general, cooperation has been free and generous. Of course there are exceptions. A few meetings hold suspiciously aloof, declining to allow their records to be copied. In some cases, individuals have possession of official records which, strange as it may seem, they look upon as their private property. It does appear to take all kinds of folks to make up this queer world. As a result of this far-reaching genealogical quest, numerous and valuable records have come to light, and sometimes in most unexpected places. The least that can be said is that American Quakerism and American genealogy in general are greatly indebted to the Hinshaws for this tremendous work, to which they are contributing not only their time and effort but many, many thousands of dollars.

Mayflower Contact Comes High

It was not surprising that we overstayed our time, and emerging from the hotel, hailed a taxi to take us back to Florida Avenue. Doubtless identifying us with the swank Mayflower, the driver stung us for an over-charge. Thus do city slickers exploit us country boys—from Samaria. Next time, before calling a taxi, we shall discreetly step across the street.

Two-ply meetings were held at Florida Avenue on Saturday and Sunday: first, there were sessions of the American Section of the World Consultative Committee, now in process of formation, as a sequel to the Friends World Conference; second, the Friends Fellowship Council met to consider the various phases of its work. The principal addresses were given by Rufus M. Jones, whose paper appears in this issue, and by Pres. David M. Edwards of Friends University. A report of these meetings appeared in our last issue on page 42.

Quaker Concern Still Active

January week-end meetings in Washington have become an annual event, and it seemed to be the general feeling that the sessions this year were unusually profitable. Attendance was rather widely representative and there was evident a willingness to face our Friendly problems frankly and sympathetically, with mutual appreciation of contributions which different types and groups of Friends have to make to the stream of American Quakerism.

One thing was encouragingly demonstrated—that the time-honored "concern" still obtains and has the courage of its conviction. And when such demonstration is given by young Friends, so much the more promising is our future. One of the real contributions to these meetings was made by Florence Hockett of South Dakota, now resident near Philadelphia, who spoke feelingly and discerningly of the need for breaking down the various walls of misunderstanding between Friends far-separated, that we may be Friends in fact as in name. Friends should always assemble in a feeling of expectancy, and should not be surprised that, as on this occasion, the earnest word, fitly spoken, comes unprogrammed.

Makes Call on Justice Brandeis

It was a pleasure, at one session, to hear Janet Payne Whitney talk on Quaker Literature, to which she herself has recently made so rich a contribution in her brilliant biography of Elizabeth Fry. Perhaps few if any of her hearers knew at the time that she went from that meeting to call upon Justice Louis D. Brandeis, of the U. S. Supreme Court, who had asked if she could find time to favor with a visit one who had so enjoyed her book.

On Sunday morning, conference-attending Friends divided themselves for worship among the three Washington meetings. Quite a well balanced group of visitors went to the Irving Street Meeting, at the head of which sits J. Edgar Hiatt. Among them were J. Passmore and Anna G. Elkinton of the two Philadelphia Yearly Meetings, Arthur Jackson, chairman of the Cape May Conference, Ted Peters of Tennessee, Earlham College and Philadelphia, three

Yearly Meeting Superintendents, Richard R. Newby, Fredric E. Carter and Milo S. Hinckle, and William J. Sayers and the writer, of the Friends Publication Board. It was almost a return engagement of the World Conference. Five comprehensive messages were given, well knit together in thought and spirit.

At International Student House

On the way back to Florida Avenue, where Friends reunited for lunch, some of us visited International Student House at 1708 New Hampshire Avenue, frequently referred to by Margaret Jones in her Washington news notes. The gift of a Washington woman, the House, maintained under the auspices of Friends, and under the direction of Grace Lowry, is making a significant contribution to the international life of the national capital.

While in Washington we were the guest of our Oregon cousins, Paul and Mary Maris, out at Arlington. Paul has a very responsible position as head of the Farm Tenant Division of the Agricultural Security Administration, and greatly enjoys his work. Before his appointment to the Federal service he was for many years director of the agricultural extension work in Oregon. Their daughters, Lucile and Pauline, are college and high school Seniors, respectively, and these Oregon-born lasses evidently "have a way" with Virginians, as evidenced by the fact that Pauline has been chosen president of the student body organization of the Arlington High School, numbering twelve hundred boys and girls. Rah rah Oregon!

A Great Word for Our Time

It will well repay anyone when in Washington to take a little time for reading the noble legends to be found on the front of the Union Station. We copied a few quotations—among them this from Lowell:

"Be noble and the nobleness that lies in other men, sleeping but never dead, will rise in majesty to meet thine own."

That's a great word for this difficult time. What a different world this might be if we dared to act on that admonition and promise! It was on our mind Monday morning when we took the train north. Gathered outside the car in which we had a seat, was a small group of Japanese folks, come to see off a youthful mother and little girl, apparently of their own circle. As our train was late in starting, we had ample opportunity to observe them, and noted with appreciation their loving kindness and innate courtesy. One's heart just naturally warmed to them. Then our thoughts turned to far-off China, and to the terrible wrong being perpetrated there by the fellow-countrymen of these gentle folk at the station. It just didn't add up right. Is it inevitably a case of "moral man and immoral society"? Do national demands and war make criminals of us all? Do nations, like individuals, respond to nobleness?

On the Poughkeepsie Coach

The interlude between the meetings in Washington and Philadelphia made possible a brief visit with our eldest daughter, Bernice Louise, who is a member of the staff at Oakwood School, so Monday saw us on our way thither. On riding along the ice-filled Hudson, we had our first evidence of real winter. Sitting in front of us in the Poughkeepsie coach were two couples who exclaimed with relief—for all to hear—that this was the last lap of their momentous journey. One would have thought they were returning from Timbuctoo, instead of from Miami. Behind us sat a Vassar girl talking volubly with her seat-mate while pretending to be writing on a thesis which just had to be in next morning and which she must write "out of her head," without benefit of library. We risked one ear, took a look, and gave her a "condition."

Reaching Oakwood in the late afternoon, we found the broad, high campus covered with snow, presenting a very different landscape from that which we had seen last Spring. But that night a warm rain fell and next morning the snow had slipped away to swell the rolling Hudson.

That "Something" about Oakwood

All who know Oakwood agree that "it has something" which gives it a certain distinction among our Friends schools. Perhaps every school has its own "something," which is as it should be. Principal Will Reagan's buoyant, friendly spirit radiates the campus, for one important thing, and there is a sense of "homeyness," a family circle spirit, which is very appealing. Finely supplementing the contribution made by the veteran members of the teaching staff, is a group of young Faculty members full of contagious zest and enthusiasm. There seems to be an unusually close and friendly relationship between students and teachers.

That evening after supper the cast favored us with a preview of a part of the play which the Faculty group was to present two weeks hence. Our one regret was that we could not participate in the touching scene presented. The only thing left for us to do was to give a chapel talk next morning. The students proved good listeners—perhaps the imminence of examinations made them more serious-minded than usual.

Tuesday for us was father and daughter day, and we made the most of it until father had to take the train to New York and Philadelphia to be on hand in good time for the Rufus Jones and "Elderly Statesmen" dinner that evening, a separate report of which appears elsewhere in these pages.

Sleeping in Peace and Security

The notable dinner over "at long last," Chester L. Reagan (it was a case of jumping from one Reagan into another) drove us out to Moorestown, New Jersey, dropping us off at the hospitable home of Richard and Nancy Wood, whose guest we were while attending the Philadelphia meetings. "Dick" is one of the editors of the Philadelphia *Friend*, and heads up the work of the joint Peace Committee of the two Yearly Meetings. The fact that it was already nearly midnight meant nothing in the young lives of these Friends, so we sat around the big open fire, eating apples and talking until it seemed reasonable to retire.

And did we sleep in state and in peace! In state—in a high royal-canopied, four-poster bed; in peace—under the protection of a threatening revolver that graces the wall of this room in the home of Philadelphia Quakerism's peace leader! Now we know what Dick really means when he talks for collective security.

We Call Upon Judge Maris

On Wednesday morning we visited the headquarters of Philadelphia Yearly Meeting at Arch Street and browsed about in the Friends Bookstore a while. In the latter we were introduced by Wm. B. Harvey to Eleanor Maris Taylor who, on hearing that we were interested in her brother, Federal District Judge Albert B. Maris, called him up and arranged for us to see him. On two counts we wanted to meet Judge Maris: first, because of his recent decision, ruling that it is a violation of the constitutional guarantee of religious freedom to expel children from school for refusing, on grounds of religion, to salute the flag; and second, because we are kinsmen, albeit somewhat distant ones, both genealogically and geographically.

On approaching his office in the Customs Building, we found it adjacent to the room of Federal Judge George A. Welsh, also an Arch Street Friend, whom we once heard speak in one of the sessions of Philadelphia Yearly Meeting. At that time, however, he was Congressman Welsh.

Judge Maris looks and acts the family connection so thoroughly that we found it easy to settle immediately into a cousinly visit. Having paid our respects to our family forbears, our conversation naturally turned to the subject at issue in the aforementioned decision, which put him in the headlines. The Judge talked freely of the implications involved and it was clear that his verdict in the flag saluting case came out of a very deep conviction. As a similar case, if not this one, is being

appealed, the ruling of the U. S. Supreme Court will be awaited with eager interest.

At Lunch with Wilbur Thomas

Having a lunch engagement with Wilbur K. Thomas, we made our way to the office of the Carl Schurz Memorial Foundation, of which he is Executive Director. Here we also found Forrest Comfort as a member of the staff, he having succeeded Wilmer Kenworthy, when the latter became Secretary to the President of State College, Pennsylvania. He has special responsibility for the details of *The American-German Review*, a well-edited, finely illustrated and splendidly printed quarterly.

Established for the development of cultural relations between the United States and Germany, which the illustrious Carl Schurz embodied at their best, it is obvious that the function of the Memorial Foundation and of its Executive Director has been a difficult one during recent years. As we lunched and talked together (at a Swedish-American cafe, a la the "Middle Way") we were impressed that Wilbur K. has met the problem in the constructive, Friendly way that would be expected of him. Leaving it to others to defend or denounce, he has not concerned his organization with the political regime in Germany, but has continually sought to emphasize the fine qualities of the German people, helping the two peoples, through the promotion of cultural relationships, to interpret their best to each other.

Significant Series of Meetings

On Wednesday afternoon began a series of section meetings of the American Friends Service Committee, preliminary to the general meeting on Friday, as reported briefly on the second page of this issue. This meeting had to do with the Peace Section, when Friends faced the ominous situation in which this country seems to be embarking upon the troubled and dangerous waters of "power politics" in the Far East, under a flimsy disguise of a national defense program. It is a dormant peace meeting these days that doesn't see a lively controversy of opinion, and this was no exception, in the raising of the issue on collective security. However, toward the close of the session, Friends seemed quite united that our main task relates itself, not to programs and policies, but to the deepening of the spiritual foundations of peace.

Intensely interesting sessions of the Foreign Service and Social-Industrial Sections were held on Thursday afternoon and evening. As already reported, the Fellowship Council had had its innings in the meetings at Washington. It had been some years since the opportunity for sitting in on such a series of Service Committee meetings had been ours, and as we heard presented the various phases of the work we were strongly and favorably impressed with how our Service activities have continually and progressively related themselves to the ever advancing social frontiers of our national life; and furthermore, that these activities, instead of representing "creaturely activity," are the natural expression of deep religious concern.

Going to School at Moorestown

Back to Moorestown and the Wood home for dinner Wednesday evening, after which the Woods took us to the evening adult school, conducted for six weeks by Moorestown Friends. This gave us a double opportunity: first, of enjoying two entertaining and informing hours. In the first hour we listened to a very illuminating address by M. Albert Linton on the various implications and problems presented in administering the Federal Social Security Act. As a member of the national advisory council, Albert Linton is eminently qualified to speak on this subject. In the second hour we attended the Shakespeare class, conducted by Miss Evans, of England, serving this year as exchange teacher in Moorestown Friends School. She is a sister of the well known Shakespearean actor, Maurice Evans, and favored the class with several records presenting the latter in his rendition of various scenes from King Richard II.

The second opportunity was that of seeing something of Moorestown School, in which these evening classes are held, and in the administration of which, Principal Chester L. Reagan has made a splendid record.

Over Night at Pendle Hill

No trip to the Philadelphia area is quite complete without a visit to Pendle Hill. Following the Thursday night meeting, Homer and Edna Morris and son James carried us out there, along with Winnifred Wencke, of Logan, West Virginia, who was their guest. A few friends were still waiting up to give us the freedom of Pendle Hill, and next morning we met the group at the breakfast tables and in the daily meeting for worship which followed. Even the wayfarer may easily imbibe something of the spirit and fellowship of this place of seeking and inspiration.

Going back to the city on a morning suburban train, we looked across to the college campus when passing through Swarthmore, recalling appreciatively the wealth of associations which World Conference Friends enjoyed there last September.

When Ears Must Have Burned

Reaching the city, we repaired to the General Conference headquarters at Fifteenth and Cherry Streets, to make our accustomed call upon Sue C. Yerkes, the very efficient editor of *Friends Intelligencer*. Her connection with the latter, and ours with THE AMERICAN FRIEND, are practically coterminous, and out of our long years of experience we always find plenty of things to talk about. How the ears of our respective constituencies must burn when their editors get together!

Followed then, sundry conferences and interviews at the Service Committee headquarters at South Twelfth Street. Such are always the order when Friends are in from the provinces.

The Climax of the Feast Days

In impressiveness as well as in sequence, the climax of the week's meetings came Friday evening when, following a largely-attended supper in the auditorium of the Whittier, Rufus M. Jones opened his mind and heart to Friends. First he told of the concern under which he and Elizabeth Jones were going to South Africa and of the nature of the work they expected to do there. More impressively still, he briefly reviewed his life, and showed how he had, with singleness of purpose, earnestly devoted his time and talents toward bringing to people everywhere a sense of the rising tides of spiritual power. It was under a continuing burden for such service that they were again going forth buoyantly to "the uttermost parts."

W. C. W.

A NOTABLE BIRTHDAY PARTY

(Continued from page 68)

cause he was born at just the right place as the background for his service. Simply and impressively he reviewed his boyhood life in the isolated Quaker community in Maine, sketching broadly important phases of his varied career, and in closing gave assurance—as if his hearers needed it—that "all the windows of the heart are open to the day."

In the spirit of benediction, Stanley Yarnall read these lines submitted for the occasion by J. Russell Hayes:

OUR BLESSINGS ON THEM!

We love to celebrate the Friends
Who flourished in the long ago,
The far-off founders of our sect
Whose precious memories touch us so.

And many a generation since
Is starred with radiant names revered,
Types of the old-time Quaker true
By noble deed and word endeared.

So to our Elder Brothers here
Our love and loyalty we give,
As with full hearts we hail them each
With blessings on them while they live!

W. C. W.

The acid test of any religious leader is his ability to lead people into the presence of God.

OUR FRIENDLY FORUM

What readers are thinking on topics of timely interest

PROGRAMMED AND UNPROGRAMMED MEETINGS

Editor, THE AMERICAN FRIEND:

I should like to add a footnote from my own experience to Howard E. Kershner's letter in THE AMERICAN FRIEND of January 20. In this he suggests the usefulness of a variety of forms of meetings for worship in the pastoral meetings, including some or many that are "entirely unprogrammed and held on the basis of the immediate leadership of the Spirit."

I have not found that an occasional non-programmed meeting sprinkled among programmed or partly programmed meetings is very satisfactory. I wish I could say that it is, for to me the non-programmed meeting at its best seems far more helpful to the entire group than any other kind. But it is a discipline to which the unaccustomed must submit themselves for a long time before the results are evident and steady.

At first, the members of the group are likely to be self-conscious and conscious of each other. In their uneasiness they say too much or too little; they are likely to remark brightly on what a nice thing a "silent" meeting is! If next Sunday there is a programmed meeting they sink into it with relief, happy to have no responsibility and no chance to make fools of themselves, as they vaguely fear they may do if they speak.

A good free meeting must get past this stage by making another attempt the next week, and the week after that, and so on. The members of a good meeting think of it through the week, and often the thought which has arisen and perhaps seemed left at loose ends gets finished the next Sunday morning to general satisfaction. They achieve their own religious vocabulary, which is no quick or easy thing to do; they learn to tolerate and make use of points of view with which they may not agree, partly because they are at full liberty to present, in their turn, their own gropings after truth in their own way.

This is a long, slow process, which must to a minor degree be repeated ever so often; but it is worth the effort. It may perhaps be approximated by occasional sample meetings of the kind; I hope so, but it seems to me a good deal like learning to swim; the sooner the beginner leaves off his life-belt, the better.

A non-programmed meeting, however, can stand an occasional programmed meeting much better than the programmed meeting can stand an occasional non-programmed one.

MARJORIE HILL ALLEE.

5537 University Avenue,
Chicago, Illinois.

SOME DIFFICULTIES IN HOLDING UNPROGRAMMED MEETINGS

Editor, THE AMERICAN FRIEND:

Howard E. Kershner's suggestions to pastoral leaders in "Our Friendly Forum" of THE AMERICAN FRIEND for January 20, 1938, are not only timely but a real challenge to all Friends.

The writer asked that some Friends pastor reply to the point he raised, "Why do not the pastors who are keenly aware of some of the strong points in favor of the non-programmed meeting occasionally hold meetings of that type?" It so happens that I am not a Friends pastor, but, from my experience in Friends meetings of various types from the East to the Middle West, I feel that the reason the unprogrammed meetings are impossible in certain communities may be resolved into one of the three points which follow:

1. The pastor does not want to relinquish his theological leadership to the dangers of certain heresies which might creep in if Friends felt perfectly free to speak according to their leading.

2. The members of the meeting feel that the pastor is receiving his salary to preach or "lecture" to them at least once a week. If he does not do it he isn't earning his money.

3. The members of the meeting and the pastor have been reared and schooled in the programmed meeting. Since doing things in the accustomed way is one of the peculiarities of the human, the programmed, or unprogrammed, as the case may be, continues without an idea that it might be participated in differently.

Like Howard Kershner, I was reared in a programmed pastoral meeting, and like Howard Kershner I much prefer the unprogrammed meeting for a period of worship as a means to a vital religious and spiritual experience. With that in mind may I state just a few things more about each of the three points already mentioned.

The first two points seem rather crude, not to say cruel, and yet I believe they are a far more imposing influence in determining the trend which our meetings for worship take than most Friends would like to admit.

Concerning the first point, may I suggest that a spiritual growth is more probable as a result of the stimulation received from various trends of thought audibly expressed (possible only in the unprogrammed meeting) than in the acceptance or rejection of one individual's weekly ideas as is customary in the programmed meeting. And there is more probability of spiritual growth from the stimulation of the sensitive silence of kindred souls.

Regarding the second point: How glorious it would be for the pastor if he were freed of the impossible task of preparing an inspiring message each week and allowed to spend all of his time in the strictly pastoral duties as a visiting Friend among Friends in the community! He would be earning his money and the members of the meeting would be getting a chance to receive more spiritual growth by doing their own spiritual thinking.

Concerning the third point, perhaps we have the most difficult barrier to overcome. Tradition ties us and custom coerces us. What we are accustomed to we usually like. I imagine it would be as easy to inject a pastoral system in the Philadelphia Race Street Meeting as to do away with programmed meetings in some sections of the Five Years Meeting. It can be done, but not until the whole religious *mores* of an evangelistically educated Quakerism are changed. For some Friends like Howard Kershner and myself, such a change seems expedient. For hundreds of other Friends, perhaps even an occasional change would be thought to be sounding the death-knell of vital religious experience.

However, my concern is that the pastoral meetings will experiment in those methods of worship which are traditionally peculiar to the Society of Friends.

GEORGE A. BADGLEY.

Pittsburgh, Pennsylvania.

EDITORIAL IS APPRECIATED

Editor, THE AMERICAN FRIEND:

During the past week I was very much inspired by reading the life history of some of the early Quakers as recorded in "Rebel Saints," and now comes your, "We Live Cautiously," with a plea for just that kind of a spirit as was preached and practiced by those early "Rebel Saints."

The Bible speaks of a fiery trial that will try men's souls, and as I meet these trials every day and look forward to meeting them in the days and the years to come, editorials such as this one are a great help to me.

It is significant to note in connection with the above that Paul, of biblical fame, was not in the least molested until after

LET'S WAKE UP AND PAY UP!

REPORT OF UNITED BENEVOLENCES
(April 1, 1937 to January 31, 1938)

Received from Yearly Meetings:	
Baltimore	$ 2,319.85
California	105.12
Canada	350.00
Indiana	8,406.32
Iowa	4,678.68
Kansas	542.54
Nebraska	400.59
New England	2,388.28
New York	2,829.54
North Carolina	2,424.76
Western	4,737.19
Wilmington	1,150.19
Oregon	111.16
Received from other sources	1,700.14
Total Receipts	$32,144.36
Distributed to:	
American Friends Board of Missions	$26,750.33
Peace Association of Friends	218.10
Board of Christian Education	762.04
Board on Prohibition and Public Morals	110.04
Board of Education	53.86
Fund for Aged Ministers and Missionaries	1,554.30
Cooperative Fund	1,895.53
Emergency Fund	798.79
Bank Service Charge	1.37
Total Disbursements	$32,144.36
Estimated Budget for year 1937-38	$65,000.00
Receipts to date	32,144.36
Balance to be raised by March 31, 1938	$32,855.64

What is your Meeting Doing?

his experience on the road to Damascus. From that date on, he became a "seditious" and a "pestilent" fellow to the authorities of his day.

To sum up, I would say that in order to live up to the sentiments expressed in "We Live Cautiously," we need (to quote an editorial of yours of some years back) more iron in our blood.

Thank you again for the inspiration received from the above-mentioned editorial, as well as for many other good and inspiring messages that go to making THE AMERICAN FRIEND what it is.

Clawson, Michigan. PAUL HAMLIN.

ANTIOCH CONFERENCE ON LIFE'S MEANING

Charles P. Taft, Cincinnati lawyer and son of former President William Howard Taft, and Jesse H. Holmes, Pennsylvania socialist and pacifist and Emeritus Professor of Philosophy at Swarthmore College, will speak at Antioch College, on Saturday and Sunday, February 19 and 20, at the eighth annual Life's Meaning Conference. This unusual institution, the purpose of which is to foster serious consideration of the aims and values of life, will also bring to Antioch students and representatives of colleges throughout Ohio, William G. Simpson, former Presbyterian minister and author of "Toward the Rising Sun." Lectures and open forums will be widely attended. This is the most vital religious event on the school calendar and is under the guidance of Bishop Paul Jones who, with ex-President Arthur E. Morgan, started the series in 1930.

The divergence of views among the three men is significant of the scope of the program. Charles P. Taft was a member of the Charter Commission of Cincinnati which made that city a model for municipal government and he is now Prosecuting Attorney for the reformed Hamilton County (Cincinnati). Jesse H. Holmes is famous as a philosopher and Friend, and was Socialist candidate for the governorship of Pennsylvania in 1932. Bill Simpson is a man whose life has been one of constant re-evaluations, and he now believes in the emphasis on quality and the individual in life.

CHILDREN OF LIGHT — IN HONOR OF R. M. JONES

Howard H. Brinton of Pendle Hill conceived the idea of editing a volume in honor of Rufus M. Jones and presenting it to him on his seventy-fifth birthday anniversary. Deciding to limit its scope to essays on various phases of Quaker history, he invited some fifteen Friends to contribute chapters in the field of their respective interest and studies. Of these, Herbert G. Wood, L. Violet Holdsworth, John L. Nickalls and Isabel Grubb, represent British Friends. T. Edmund Harvey, M. P., presents a sonnet to Rufus in the form of an acrostic.

This brief notice is in no sense a review of "Children of Light," but is given promptly in order that our readers may know its general content and authorship as indicated by its chapters in order as follows:

William Penn's "Christian Quaker"—Herbert G. Wood

William Penn, Constitution Maker — Francis R. Taylor

Personality Types of Two Quaker Leaders—Catharine Cox Miles

The Problem of Edward Byllynge. Part I. His connection with Cornwall — L. Violet Holdsworth

The Problem of Edward Byllynge. Part II. His writings and their evidence of his influence on the first Constitution of New Jersey—John L. Nickalls

Hebraica and the Jews in Early Quaker Interest—Henry Joel Cadbury

Latin Works of Friends — Anna Cox Brinton

The Mennonites and the Quakers of Holland—William I. Hull

Joseph Hewes, the Quaker Signer — Charles Francis Jenkins

New England Quakers and Military Service in the American Revolution — Arthur J. Mekeel

Quakerism and Home Life: An Eighteenth Century Study—Isabel Grubb

The Quaker Contribution to the Old Northwest—Harlow Lindley

Sir Thomas Fowell Buxton, Bart (1786-1845): A Footnote to "Elizabeth Fry: Quaker Heroine"—Janet Payne Whitney

Timothy Nicholson, Candle of the Lord—Walter C. Woodward

Stages in Spiritual Development as Exemplified in Quaker Journals—Howard H. Brinton

(List of Works of Rufus M. Jones)

The MacMillan Company, publisher of so many of Rufus Jones' books, cooperated fully and generously in the publication of the volume. It contains 411 pages—sale price, $3.50 The book may be had, of course, through the Friends Book and Supply House, Richmond, Indiana.

QUAKERDOM · AT · LARGE

Mary Sue Dennis has removed from Washington, D. C., to Lebanon, Indiana, where she has a position on the nurses' staff of the Witham Memorial Hospital.

* * * *

LaVerne Lindley, who, much to the regret of the Board and Central Office Staff, retired last Summer as Manager of the Friends Publication Board after many years of efficient service, has a satisfactory position with the Indianapolis Chamber of Commerce.

* * * *

Edmund and Maranda Hadley Robinson of Lucerne, Lake County, California, formerly of Newberg, Oregon, where they were married, observed their golden wedding anniversary on January 19 at the home of their son, Dr. W. Edmund Robinson, in Sacramento.

* * * *

As this issue of the paper was being made up, word came of the following deaths: at the Anglo-American Hospital in Havana, Cuba, on January 27, Arthur E. L. Pain, for thirty-four years a missionary in that country; on February 10, quite suddenly, Alonzo E. Cloud, pastor at Bloomingdale, Indiana; at Richmond, Indiana, on February 11, Amasa M. Jenkins, in his ninety-fourth year. More extended notices will appear later.

* * * *

A recent issue of the Portland *Oregonian* contains a picture of Dr. S. B. Laughlin, Professor of Sociology and Anthropology in Willamette University, and his son Bill, a Freshman in that institution. An accompanying statement says: "Bill Laughlin has been chosen as one of the four American college students who will accompany Ales Hrdlicka, anthropologist, on a summer's expedition to the Aleutian Islands to dig for remains of ancient Indian tribes." Dr. Laughlin is Editor of the recently published book, "Beyond Dilemmas—Quakers Look at Life."

* * * *

Margery Fry, formerly Principal of Somerville College, Oxford, is to be a governor of the British Broadcasting Corporation for the next five years. She is the daughter of the late Sir Edward Fry and sister of Joan M. and A. Ruth Fry who are well known to many Friends in America. After working with the War Victims' Relief Committee in France during the war she became in 1919 honorary secretary of the Penal Reform League, shortly afterwards amalgamated with the Howard Association. In 1926 she became Principal of Somerville College, Oxford, at which she had previously been both student and librarian. Recently she has been investigating prison conditions in Eastern Europe.

* * * *

Everett and Ruth Kellum and their small children, Gladys and David, are on their way back to our mission field in British East Africa, after having spent their year on furlough in their old home State of Kansas. Everett is director of the educational activities on our African field. Enroute to New York, they stopped at Cornell University at Ithaca, to take a few weeks course of study in the Agricultural School of Missions. They sail from New York on February 19.

* * * *

We had characteristically breezy word from Emily Parker written at London, January 26. She was to go to Paris on the following day, where Esther Farquhar was recuperating in the American Hospital from overwork in directing our Spanish relief activities. The prospect was that Emily would brave "unknown seas and savage lands" alone, entering belligerent Spain atop of a big truck. What a picture! Whatever the event, we expect our "little Emily" to prove master of the situation.

* * * *

In his "Correspondence from England" for the *Christian Century*, Edward Shillito mentions that penal reform is to have an important place in the present session of parliament. Sir Samuel Hoare, who has a real concern for the reform of the criminal, will have a bill in his care that plans to give magistrates power to substitute detention for penal servitude, not only for juvenile offenders but for those of all ages. While much is being done to humanize prisons by such means as wireless and film apparatus there is still much more than can be done and Sir Samuel Hoare, true to the tradition of his family, may have the high honor of giving effect to the hopes and even the dreams of reformers from the days of Elizabeth Fry and John Howard to those of Roy Calvert.

NEWS OF OUR MEETINGS

The Friends Meeting at Smyrna, Iowa, experienced a gracious revival, January 2-16, under the preaching of Lewis May of Stockport, Iowa, assisted by the pastor, Edna Hutchins. The membership is being substantially increased as a result of the meetings. Our young people recently won the banner for the largest attendance at a county older boy's and girl's conference. They later gave an echo meeting at their home church which was much appreciated.

* * * *

Mooresville, Indiana, Meeting (Western Yearly Meeting) has recently held some evening services of unusual interest. The first was planned by members who are in high school, one of their number, Philip Johnson, giving an excellent talk on "What Can I Do for the Church?" Members of college age had the next service in which Sara Jayne Evans, one of the group, spoke capably on "Prodigal Youth." The men of the church were in charge of a third service, with R. Furnas Trueblood of Plainfield Meeting as guest minister.

* * * *

Friends Fellowship Group, State College, Pennsylvania, was represented at the recent Washington conference by Lucretia Way Fitts. She gave her excellent report the evening of the Potluck Supper on February 6. That same evening the subject, "The Economic Causes for War," was considered. Both professors and students took part in the discussion which was led by Morris Way, a Senior. . . . At the Monthly Meeting, held January 16, Howard Yarnall reported on the meetings of the week of prayer, when he had represented Friends in the ministerium group. A time of silence had been arranged for the evening that the subject "Power From On High," was the topic and Howard Yarnall's explanation of Friends' understanding of worship had been well received. . . . The Nursery School held First-day mornings opened February 6 under the leadership of Christine Myers, Jr. Mrs. C. E. Myers and Mrs. John Ferguson contributed to the material for the school.

WM. J. SAYERS WELCOMED AT CLINTONDALE

Bright, cheerful weather and warm sunshine in eastern New York during the week-end made possible the coming together of a fine group of Friends to attend the sessions of the Cornwall Quarterly Meeting of Friends held at Clintondale, New York, Saturday, Jan. 29. But best of all, the brightness was not confined to the weather, nor was the warmth restricted to the sun. Cheerful, eager faces gave warm and hearty welcome to our visiting Friend, William J. Sayers. Speaking to us in the meeting for worship, he made real the living and vital message of Quakerism that has come to us out of the past. Then he laid

upon us the responsibility that is ours to see to it that this message of hope, through us, shall be made available for the coming generations.

A period of refreshing fellowship followed the meeting for worship, in which the ladies of the meeting served a generous "lapboard" luncheon—a true act of breaking bread together in the spirit of that One whose body was broken for us.

Much of the business in the afternoon had to do with setting the stage for our annual organization meeting and preparation looking toward the coming Yearly Meeting sessions. However, two items of business were of major importance. First, was the matter of our financial responsibility to the Yearly Meeting Budget and through it to the various Boards of the Five Years Meeting. Each year we talk over our financial obligations and opportunities. Under a deep sense of loyalty, the representatives of each meeting renewed their pledges for the coming year. These same meetings made a pledge for a weaker meeting in order that the sense of responsibility and loyalty should not die even though these meetings may be called upon to pay the amount of the pledge.

The second item of interest was the way in which Friends received William J. Sayers' concern for Friends Literature: particularly that which is made available by the Publication Board of the Five Years Meeting. Considerable enthusiasm was generated for a wider distribution and use of these materials in our Sunday Schools and meetings. Several subscriptions to THE AMERICAN FRIEND were received.

William J. Sayers remained in Clintondale for the Sunday morning meeting for worship. He visited the various departments of the Sunday School, giving talks and telling stories to the children. Addressing the assembled Sunday School, his words were those of stirring encouragement to work together, each doing his part, for a bigger and better Sunday School. The meeting for worship was indeed a significant occasion. Our Friend, William Sayers, was truly the instrument of God, speaking to the hearts and needs of the assembled congregation. His was a moving message that few of us will soon forget. Warm and tender, it opened for us the windows of the soul, letting flow the full and free grace of the love of God; piercing and burning, it purged us within and presented us "living sacrifices unto God."

B. RUSSELL BRANSON, *Clerk.*
Clintondale, New York.

The thrill of life is in reaching for the things that are above.

A SUNDAY EVENING WITH MARION FRIENDS

On February 6, First Friends Church of Marion, Indiana, successfully concluded its first Sunday evening Institute, a six weeks series of class periods and general assemblies. Meeting at five o'clock each evening, Friends divided into two groups. One group considered current events in the political world and was led throughout by Professor Bowman of Marion College.

The other group gave attention to problems and situations relating directly to the church, with considerable emphasis upon the implications of membership in the Society of Friends. Each session saw a different discussion leader. At this final session the topic had to do with the work of Friends in promoting racial justice. A provocative presentation was given by L. Herbert Reynolds, pastor of the Amboy Friends Meeting, which stimulated helpful discussion.

Following the class period, light refreshments were served when a social hour was enjoyed.

Richmond talent furnished this, the final assembly program. The writer had been asked to speak on "What is Quakerism?" and he and his wife were requested to bring with them their friend, the gifted Negro soloist, Mrs. Luvena Wallace Dethridge. Her fine presence and contribution were particularly appropriate in view of the topic considered during the discussion period. She sang several numbers most acceptably, both before and following the address.

Incidentally, we have learned the secret of how to secure a large audience—take Mrs. Dethridge along to sing. Two hundred and fifty people were present, and many non-Friends, including a good representation of colored people. Among the latter were Mr. and Mrs. John Burden, friends and hosts of Mrs. Dethridge. He is an attorney in Marion, most of whose clients are white, and seemed very appreciative of the address on Quakerism, having lived when a boy in the home of a staunch Friend near Marion named Coggeshall, and was accustomed to stopping work and going to mid-week meeting with the family.

This suggests an interesting historical sketch which remains to be written. In brief, along about the middle of the last century, Friends were instrumental in settling a large number of slaves who had been freed, upon a tract of land four miles square, a few miles southwest of Marion, not far from Fairmount. Here, under some Friendly oversight, these freedmen and their families, constituting a black enclave, lived contentedly and worthily in their three villages, and on their farms. We understand the community is rather breaking up in recent years, and it is to be hoped that someone will make a study of this unique chapter while first-hand material is still available.

An important by-product of these little editorial jaunts to Friends meetings is found in the associations enjoyed, new and old. This was certainly no exception. We particularly enjoyed the visit we had as over-night guests of Horton and Verna Ballard. From what we saw and heard, we gathered that James R. Furbay and family are much appreciated in the pastoral relationship.

The homeward drive Monday morning in the spring-like atmosphere was as enjoyable as it was "unseasonable." It afforded us further opportunity for visiting with Mrs. Dethridge, who told us of her travel experiences in this country and abroad, in connection with her musical preparation and concert work. She has made several visits similar to this to Friends meetings recently, and seems to enjoy the opportunities thus offered as much as her sweet voice and winning personality are appreciated by those to whom she goes. W. C. W.

SURRY QUARTERLY MEETING HIGH POINTS

Powerful messages on the subject of "Family Worship" by Murray C. Johnson and Howard W. Cope were the spiritual peaks in the services at the Surry Quarterly Meeting in North Carolina Yearly Meeting, held at Mount Airy, North Carolina, January 22. During the inspirational morning worship service a number of other concerned Friends also spoke, testifying to their strong belief in and practice of family worship.

At the afternoon business session, which convened just after lunch, Murray Johnson made an explanation of the plan of Yearly Meeting finances. This was followed by interesting reports on the progress of the various organizations in each meeting, as well as the reports on spiritual conditions. Several of the reports were made by interested young people.

The Quarterly Meeting was inspiring and wholly profitable, with the Divine Presence very keenly felt.

FRIENDS IN FLORIDA

The fourth annual Florida All-Friends Meeting will be held at Crystal Lake Park, Lake Wales, Florida, on February 24. Friends will have the opportunity to hear the chimes at Bok Tower at twelve o'clock noon, and then go to the Park in Lake Wales for a box lunch about one o'clock. The meeting for worship will follow immediately, after which there will be an opportunity for social mingling. So far the Meeting has increased in numbers each season and in

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1937 it represented a dozen places including four different meetings in Florida. According to registrations at this gathering it was learned that Friends were present from more than one-half of the Yearly Meetings in the United States and Canada.

CHARLES A. ZAVITZ.

BIRTHS

BROWN—At Richmond, Indiana, February 6, 1938, to Earl I. and Esther Jay Brown, a daughter, Elinor Ann—a great granddaughter of the late Allen Jay.

BROWN—To Elmer H. and Lois E. Jones Brown, of Jamestown, Ohio, a daughter, Lois Emily Brown, at the City Hospital, Springfield, Ohio, January 4.

MISER—At Baltimore, Maryland, January 18, 1938, to Robert and Lucile Sudler Miser, a son, Robert Samuel, Jr.

MARRIAGES

BALES-NOSKEY—On January 29, 1938, at the Friends parsonage, Traverse City, Michigan, Howard E. Scoval Bales and Irene R. Noskey. The single ring ceremony was read by Chester B. McKean.

STRINGER-BUCK—On January 10, 1938, at Newton, Iowa, Mildred Buck, member of Marshalltown, Iowa, Meeting, to Owen Stringer. They will reside at Newton, Iowa.

DEATHS

CARMIEN—At his home in Benzonia, Michigan, on January 5, 1938, William LeRoy Carmien, in his fifty-fourth year. He was a member of Long Lake Monthly Meeting, in Traverse City Quarterly Meeting. Funeral services were held at Traverse City, Michigan, burial in Benzonia, Michigan. Chester B. McKean, minister.

WHERE TO STAY IN PARIS

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Milton H. Hadley or Garfield V. Cox, whose addresses appear below.

Chicago Monthly Meeting. South Side meeting at 66th Place and Blackstone. (6620 South and 1436 East) Bible School at ten, meeting for worship at eleven. Jackson Park "L" to Dorchester, east one block, then south. Milton H. Hadley, minister, 6020 Ingleside, telephone Fairfax 6641.

Evanston Meeting. Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; meeting for worship, eleven. Charles F. Thomas, minister.

57th Street Monthly Meeting—1174 East 57th Street, John Woolman Hall. Meeting for Worship 10:45. Religious Forum 11:30 a. m. Garfield V. Cox, Clerk, 5700 Blackstone Avenue, Telephone Dorchester 7627.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donohue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Robert M. Jones, Pastor, 341 Stetson St.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St. Worship 11:00 a. m., Church School, 9:00 a. m. Visiting Friends call Cecil E. Hinshaw, Minister, 4150 Vallejo St., Phone Gallup 8138W.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship 11 a. m. Send names and addresses of people coming to Detroit to J. Edgar Williams, Pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

KNOXVILLE, TENN.—"Hub of the South-East"

First Friends Church, 2100 Washington Ave. Bible School, 9.30. Christian Endeavor, 6:30. Meetings for Worship, 10:45 and 7:30. Mid-week meeting, Wednesday, 7:30. "Our latch string is always out." E. K. Coggins, Clerk, 345 East Oklahoma Ave., Phone 2-2781. Arthur Santmier, Minister, 713 Polk St., Phone 3-9384.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Sts. Bible School 9:45 a. m., worship 11 a. m., C. E. 6:30 p. m. Clayton S. Brown, pastor, 1913 W. 23rd St., RE-5673.

MIAMI, FLORIDA

Meeting for worship, First-day at 11 o'clock, in Dade County Security Building (15th floor). N. E. First Avenue, near First Street. Sara Parry Thomas, Clerk, 1220 S. W. Twenty-third Court, Miami, Florida. Visitors welcome.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue So. at 14th Street. Bible School at 11:45 a. m. Meeting for Worship at 10:30 a. m. Pastor, H. Millard Jones, 135 East 37th Street.

NEW YORK, N. Y.

Grammercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Clerk, Ministry and Oversight, Herbert R. York, 1412 32nd Avenue.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting. 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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